DOCUMENT RESUME

ED 214 373 FL 012 819

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TITLE Limited English Proficiency Students in Wisconsin: Cultural Background and Educational Needs. Part II: Indochinese Students (Hmong and Vietnamese).
INSTITUTION Wisconsin State Dept. of Public Instruction, Madison.
SPONS AGENCY Office of Bilingual Education and Minority Languages Affairs (ED), Washington, D.C.
REPORT NO WSDPI-2254
PUB DATE Jan 82
NOTE 73p.

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS Asian Americans; Audiovisual Aids; *Bilingual Education; Bilingualism; *Cross Cultural Training; *Cultural Background; Discussion (Teaching Technique); *Educational Opportunities; Elementary Secondary Education; English (Second Language); History; Instructional Materials; Minority Groups; Refugees; *Vietnamese People
IDENTIFIERS Bilingual Programs; *Hmong People; Limited English Speaking; Wisconsin

ABSTRACT

The information presented in this manual is directed to teachers, administrators, and the general public who encounter students of limited English proficiency. It is divided into three sections: (1) "Historical Landmarks of Bilingual Education in Wisconsin and the United States," by Frank M. Grittner; (2) "Discussion Outline on Various Types of Programs for Meeting the Needs of Limited English Proficiency Students in Wisconsin," by Frank M. Grittner; and (3) "Indochinese Students in Wisconsin: Hmong and Vietnamese," by Teng Vang, Vue Yang, Xuan Tran, and Constance Knop. This section discusses the cultural background and educational needs of Hmong and Vietnamese students, provides a list of available tapes and suggested readings dealing with Indochinese students, and summarizes the contents of videotapes as well as discussion questions on the tapes. (AMH)

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ED214373

LIMITED ENGLISH PROFICIENCY STUDENTS IN WISCONSIN: CULTURAL BACKGROUND AND EDUCATIONAL NEEDS

Part II: Indochinese Students (Hmong and Vietnamese)

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published by

Wisconsin Department of Public Instruction
Herbert J. Grover, State Superintendent

Division for Instructional Services
John T. Benson, Assistant Superintendent

Bureau for Program Development
Arnold M. Chandler, Director
Frank M. Grittner, Supervisor
Second Language Education

(This project was supported by funds appropriated under a training grant, ESEA Title VII, Department of Education. However, the opinions expressed herein do not necessarily reflect the position of the U.S. Department of Education and no official endorsement by the Department of Education should be inferred.)

WISCONSIN DEPARTMENT OF PUBLIC INSTRUCTION

January 1982

Bulletin No. 2254

FL 012 819

U.S. DEPARTMENT OF EDUCATION
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INTRODUCTION

The materials in this manual were prepared with several purposes in mind. The first purpose is to acquaint teachers, administrators, and the general public with the history of attempts to meet the needs of limited English proficiency students in Wisconsin. A summary of present-day programs is also included. A second purpose is to present information on the cultural background of groups of limited English proficiency students who attend schools in Wisconsin. Within the general groupings of Hispanic, Indochinese, and Native American students, specific groups are discussed (Mexican/Puerto Rican; Hmong/Vietnamese; Menominee/Oneida) so as to highlight the particular cultural backgrounds and educational needs of students in these individual groups. Native speakers from these specific groups have drawn on their knowledge, insights, and experiential background to prepare this information. A third purpose of these materials is to provide videotaped lessons and a listing of supplementary readings. These items expand on the information presented here and direct teachers to other sources for developing curricular materials, for expanding instructional strategies, and for increasing their knowledge about the cultural background and educational needs of their limited English proficiency students.

Constance K. Knop

TABLE OF CONTENTS

	Page
I. Historical Landmarks of Bilingual Education in Wisconsin and the United States --Frank M. Grittner	1
II. Discussion Outline on Various Types of Programs for Meeting the Needs of Limited English Proficiency Students in Wisconsin --Frank M. Grittner	18
III. Indochinese Students in Wisconsin: Hmong and Vietnamese	22
A. Cultural Background and Educational Needs of Hmong Students --Consultants: Teng Vang and Vue Yang	23
B. Cultural Background and Educational Needs of Vietnamese Students --Consultant: Xuan Tran	39
C. List of Available Tapes and Suggested Readings re. Indochinese Students --Constance K. Knop	44
D. Summary of Contents of Videotapes and Suggested Discussion Questions --Constance K. Knop	50

I. HISTORICAL LANDMARKS OF BILINGUAL EDUCATION IN WISCONSIN AND THE UNITED STATES

The Early Period 1830-1917

There is considerable historical evidence to show that the so-called "melting pot" approach of assimilating the various immigrant groups did not function as smoothly and automatically as many people have supposed. In fact, some of the ethnic groups which now are considered assimilated did have what would now be called bilingual/bicultural education programs. For example, in the 1830's, a form of bilingual education was conducted in Cincinnati which, in that time period, had a large majority of German-speaking citizens. Documents from the time show that first generation German settlers considered America's common schools inferior to those of the homeland. As a result, private, parochial German schools were established in order to provide a better quality of education based upon the German model and also to preserve the language, culture, and traditions for the next generation of German-Americans. In many places across the country, including Milwaukee and other German ethnic areas, such schools competed successfully with the public schools for many years. This was despite the fact that parents of such students had to pay tuition fees as well as school taxes.

In order to draw students away from these bilingual German-English schools, many states established competing schools in which instruction was carried on, both in German and in English. In 1840, Ohio even passed a law which would now be referred to as a state bilingual law. The Ohio Statutes actually provided tax monies to attract German children into the public schools and to permit German culture and language to be taught. It stated that it was "The duty of the Board of Trustees and visitors of common schools to provide a number of German schools under duly-qualified teachers for the instruction of the youths who desire to learn the German language or the German and English languages together." During that same year, the City of Cincinnati was mandated by law to introduce German instruction in the grade schools as an optional subject. This has been cited as the first bilingual education program in the United States.

Similar programs were set up across the country during the 1800's as more and more German immigrants moved into American cities. Among many others, the states of Colorado, Indiana, Maryland, Minnesota, Missouri, Oregon, and Wisconsin operated schools in which the German language and various subject matter were taught by means of both German and English.

World War I and the End of Bilingual Education

Before the entrance of the United States into World War I, not only did bilingual education flourish across the country, mostly within German-speaking communities, but also German was the main foreign language taught in the nation's high schools, a type of instruction, incidentally, that reached many students who were not of German ethnic

background. However, in 1917, an anti-German movement connected with World War I hysteria led to the virtual elimination of both the German bilingual movement in the schools and the teaching of German in the high schools. On the legal front, nearly half the states in the nation passed laws limiting German instruction to the upper grades of the public schools. At the time, this legislation was hardly necessary. Within a few years, German had gone from enrolling 25% of all high school students down to less than 1%. But the trend was established, and the anti-German movement in education broadened itself into a general anti-foreign sentiment. The resulting legislation ended up prohibiting the teaching of any languages other than English in all schools, public or non-public, to pupils below grades 8 and 9. However, a 1923 Supreme Court decision in the Meyer vs. Nebraska case declared such legislation to be unconstitutional. Had this decision gone the other way, subsequent bilingual legislation would have been impossible. Nevertheless, the anti-foreign language-foreign culture movement had its effects, and the result was the total elimination of bilingual education for almost a half century in American schools, and the downgrading of foreign language study from a virtual high school requirement to an elective mostly directed at middle class, college-bound young people.

Re-Emergence of Bilingual Education

Perhaps the first large-scale bilingual program in the second half of the 20th century was established in the Coral Way School, Dade County, Miami, Florida, in the fall of 1963. With funding from public and private foundations, this program successfully dealt with the language and cultural needs of Cuban refugees who had fled the Castro regime. Other bilingual programs were also established during the 1960's in New Mexico and Texas. Other states followed suit, and by 1967, twenty-one states had some kind of bilingual education program. Most of these were in Spanish, but a few were targeted toward French and Portuguese speaking children.

With the support of a number of concerned groups, including the American Council of the Teaching of Foreign Languages (ACTFL), Senator Yarborough of Texas introduced a bill in 1967 which put bilingual programs on an official basis. In fact, he chaired a special subcommittee on bilingual education, which held hearings during the spring and summer of 1967 in various parts of the country. With backing from President Lyndon Johnson, the Office of Education established the Unit on Mexican-American Affairs in 1967 to push for the passage of a bilingual law. During congressional debate, the proposed law was amended to include all non-English speaking children from different ethnic groups. The bill which emerged from congressional activity emphasized teacher training, development of materials, and pilot projects. The bill was signed into law in January, 1968, and became known as Title VII, the Bilingual Education Act of ESEA. After the passage of Title VII, Massachusetts became the first state, in December of 1971, to mandate bilingual education programs for non-English speaking students. Many other states, including Wisconsin, used the Massachusetts program as

a general model for requiring bilingual-bicultural programs, in communities with large numbers of limited English-speaking pupils. Wisconsin offered funding of 70% of the program cost for schools which were required to implement a bilingual program. Thus, Wisconsin was one of those states which both mandated a program and funded it. Some states provided funding but were "permissive" in their approach. That is, local districts had the option to offer a program. They received reimbursement if they did so. Other states passed laws but provided little or no state reimbursement to reward schools which operated a bilingual program.

Under the Carter Administration, attempts were made to put heavy pressure on school districts across the nation with large limited English-speaking populations to implement bilingual programs. The implication was that bilingual education was the only fully acceptable means of meeting the needs of limited English proficiency students. One of the first acts of Reagan's Secretary of Education, Terrell Bell, was to terminate such mandates from the Federal level. (However, it should be noted that states mandates are still in effect.) Other problems which are currently facing bilingual programs were summarized by Gerald Kanoon in his short history of bilingual education in the United States. As he expressed it:

> The obstacles to success are indeed formidable. Perhaps the greatest of these is the doubt in many communities that the maintenance of non-English languages is desirable. It has not yet been demonstrated that a Latino child can become literate in English best by first learning or becoming literate in Spanish. To resolve this doubt in the public mind we shall need to mobilize all available resources behind a few really convincing demonstrations.
>
> Still another massive obstacle is the education of bilingual teachers. Teacher-preparation institutions are only beginning to become aware that new and better programs are urgently needed to educate qualified teachers in the numbers required.
>
> The achievement of truly exemplary bilingual programs will not be easy. As we have seen, many communities are by no means convinced of the desirability of linguistic pluralism. Even those that are, are handicapped by the lack of adequately qualified teachers and other personnel, by the shortage of adequate materials, by inadequate evaluation methods and instruments, and by a lack of collaboration between school and community. Most important of all is the gathering of social data in the planning of such programs.
>
> Finally, to predict that a bilingual education program in the United States will succeed would depend on its quality of teacher training and commitment to its philosophy. For it is a source of pride, a focus of initial

loyalties and integrations from which broader loyalties and wider integrations can proceed. If the proponents of this program fail to achieve a newer and higher level of workmanship, we may expect this exciting trend in our schools to lanquish and fade away as have so many other hopeful educational ideas in the past.

Meyer v. Nebraska
Supreme Court of the United States, 1923

In a majority decision written by Justice James C. McReynolds, the United States Supreme Court on June 4, 1923, set aside the conviction of a teacher in a private school who had violated a Nebraska law against teaching a foreign language in the elementary grades. The law violated by teacher Meyer had been enacted in 1919. It was similar to those passed by many states as a part of the campaign to Americanize "foreigners" which took place in connection with the anti-German movement during and after World War I. It prohibited the teaching of a foreign language in the first eight grades of any public or private school and also forbade the teaching of any subject by means of a language other than English. In the case in question Meyer had been teaching German to a pupil in an elementary Lutheran school in Hamilton County during May of 1920. In order to convey a feeling for the mood of this particular time period a major portion of the Nebraska State Supreme Court ruling is given here:

Meyer v. Nebraska
Supreme Court of Nebraska, 1922

Plaintiff in error (Meyer) was tried and convicted in the District Court for Hamilton County, Nebraska, under an information which charged that on May 25, 1920, while an instructor in Zion Parochial School, he unlawfully taught the subject of reading the German language to Raymond Parpart, a child of ten years, who had not attained and successfully passed the eighth grade. The information is based upon "An act relating to the teaching of foreign languages in the State of Nebraska":

No person, individually or as a teacher, shall in any private, denominational, parochial or public school, teach any subject to any person in any language other than the English language.

Languages other than the English language, may be taught as languages only after a pupil shall have attained and successfully passed the eighth grade as evidenced by a certificate of graduation issued by the county superintendent of the county in which the child resides.

Any person who violates any of the provisions of this act shall be deemed guilty of a misdemeanor and upon conviction, shall be subject to a fine of not less than

twenty-five ($25), nor more than one hundred dollars ($100) or be confined in the county jail for any period not exceeding thirty days for each offense.

...The salutory purpose of the statute is clear. The legislature had seen the baneful effects of permitting foreigners who had taken residence in this country, to rear and educate their children in the language of their native land. The result of that condition was found to be inimical to our own safety. To allow the children of foreigners, who had emigrated here, to be taught from early childhood the language of the country of their parents was to rear them with that language as their mother tongue. It was to educate them so that they must always think in that language, and, as a consequence, naturally inculcate in them the ideas and sentiments foreign to the best interests of this country. The statute, therefore, was intended not only to require that the education of all children be conducted in the English language, but that they should not in the schools be taught any other language. The obvious purpose of this statute was that the English language should be and become the mother tongue of all children reared in this state. The enactment of such a statute comes reasonably within the police power of the state...

When the case came before the Supreme Court of the United States it was looked at from the standpoint of the Fourteenth Amendment's restrictions on the rights of states to deprive persons of life, liberty, or property without due process of law. "Mere knowledge of the German language," wrote Justice McReynolds in the majority decision, "cannot reasonably be regarded as harmful. Heretofore, it has been commonly looked upon as helpful and desirable." Thus, the majority of the court ruled that Meyer had a right to teach and that he must not be deprived of that right even though it might be advantageous to promote the use of a common tongue. However, it was stated that "this cannot be coerced by methods which conflict with the Constitution --a desirable end cannot be promoted by prohibited means." Justice McReynolds also stated that, "It is well known that proficiency in a foreign language seldom comes to one not instructed at an early age, and experience shows that this is not injurious to the health, morals or understanding of the ordinary child." Thus, the U.S. Supreme Court took issue with the Nebraska Courts' claim that there are "baneful effects in permitting foreigners...to rear and educate children in the language of their native country."

Lau v. Nichols Ruling

The Supreme Court ruling Meyer v. Nebraska constitutes what may be one of the first legal decisions in the United States regarding bilingual education. Clearly, the attitude regarding bilingual education has changed drastically since 1923. An excellent example is provided in the case of Lau v. Nichols. This case is considered a "landmark" ruling as it set a precedent for future legal questions on bilingual education.

Briefly, Lau v. Nichols was a class suit which charged the San Francisco Unified School District with failure to provide all non-English speaking students (in this case, 1,800 students of Chinese ancestry) with special instruction to equalize their educational opportunity. The plaintiffs contended that their rights had been abridged under the U.S. Constitution, the California Constitution, Title VI of the Civil Rights Act of 1964, and provisions of the California Education Code. After being denied relief at lower court levels, the case was appealed to the Supreme Court. In January, 1974, the Court ruled that there had been a denial of equal educational opportunity under Title VI of the Civil Rights Act of 1964. The Court chose not to rule on whether there had been a violation of Constitutional rights. The case was remanded to the U.S. district court for the fashioning of an appropriate remedy for the discrimination. The school district has been working with a citizen's task force to develop the remedy. The Lau remedy set the example for other districts contemplating their responsibilities to provide equal educational opportunities for language minority students.

In this case, the U.S. Supreme Court relied solely on the Civil Rights Act of 1964, which bans discrimination based on grounds of race, color, or national origin in any program or activity receiving federal financial assistance. The Court ruled that the San Francisco schools had violated Title VI of the Civil Rights Act and could not argue the lack of discrimination because the Chinese students were provided with the same educational treatment as other students. The Court said: "Under these state-imposed standards there is no equality of treatment merely by providing students with the same facilities, textbooks, teachers, and curriculum; for students who do not understand English are effectively foreclosed from any meaningful education." The Court went on to rule that "the district must take affirmative steps to rectify the language deficiency in order to open its instructional program to these students."

This landmark decision of the Supreme Court was also important in that it upheld the authority of the Office of Civil Rights of the Department of Health, Education, and Welfare to issue rules, regulations, orders, and interpretations regarding educational programs for children of limited English-speaking ability. The Office of Civil Rights Memorandum of May 25, 1970, requiring federally funded school districts "to rectify the language deficiency in order to open its instructional program to these students," was specifically referred to by the Supreme Court.

Federal Policy on Bilingual Education: Title VII of ESEA

The 1968 Bilingual Education Act or Title VII of the Elementary and Secondary Education Act (ESEA) of 1965, as amended, provided supplemental funding for school districts interested in establishing programs to meet the "special educational needs" of large numbers of children of limited English speaking ability (LESA) in the United States. The children initially served under Title VII also had to be

from low-income families. Funding was provided for planning and developing bilingual programs, preservice training, and for operation of programs, including bilingual education, early childhood education, adult education, dropout programs, vocational programs, and courses dealing with the history and culture of the language minority group being served.

Between 1969 and 1981, hundreds of millions of dollars have been expended under Title VII, most of which have gone for support of bilingual programs in elementary schools. Of this amount, 12% was utilized in special bilingual education projects, including bilingual children's television, curriculum centers, and dissemination centers.

Revision of Title VII

The Bilingual Act of 1974, which superseded the 1968 Act, was more explicit in intent and design. Children no longer had to be from low income families, a criterion that had previously prevented Title VII from meeting the needs of large numbers of language minority children. For the first time, the Federal government provided a definition of what constitutes a bilingual education program. Furthermore, support was provided for bilingual programs, supplemental community activities, training programs, fellowships, planning for programs, and technical assistance. Indian language programs were also permitted under the Act. Further, the designation "Limited English Speaking" was changed to "Limited English Proficiency" or "LEP." Other new features included a requirement that the Commissioner of Education and the National Advisory Council for Bilingual Education (set up under Title VII) report to Congress on the state of bilingual education in the Nation. Under the new legislation, a separate provision authorized an appropriation of $40.25 million over a five year period under which state education agencies are eligible to receive training grants, along with local school districts and institutions of higher education. At this writing, the Reagan administration has proposed cutbacks in Title VII with complete phase out of all programs by 1983.

The Equal Educational Opportunity Act of 1974

The Equal Educational Opportunity Act of 1974 declared Congressional policy to be (1) that all children enrolled in public schools are entitled to equal educational opportunity regardless of race, color, sex, or national origin and (2) that public school assignments should be based on the neighborhood in which children reside. Aside from raising formidable obstacles against the use of transportation to achieve desegration (i.e., busing), the Act provided a list of six acts that the Congress defined as constituting a denial of equal educational opportunity. Among them is: "the failure by an educational agency to take appropriate action to overcome language barriers that impede equal participation by its students in its instructional program." The Act provided for the initiation of civil action by individuals who have

been denied equal educational opportunity and thus gave a direct statutory right of action to language minority persons seeking to vindicate their rights to equal educational opportunity through the institution of effective language programs in the public schools.

In addition, on May 25, 1970, the Department of Health, Education and Welfare issued a memorandum in which the agency stipulated that school districts with more than 5% national origin minority group children have an obligation under Title VII to equalize educational opportunity for language minority students. Seventy-two districts, or 4% of all districts with 5% or more language minority children, have been reviewed by the agency's Office of Civil Rights to determine their compliance with provisions of the memorandum. These school district review cases include the El Paso Independent School District and the Socorro Independent School District, both in Texas. However, the strongest official federal position thus far on what constitutes compliance with the May 25 Memorandum is the Lau v. Nichols case discussed earlier. In the late 1970's, a number of Wisconsin school districts with large LEP populations were declared to be in non-compliance with the Equal Educational Opportunity Act for having failed to take appropriate actions on LEP pupil needs.

State of Wisconsin Policy on Bilingual Education: Chapter 115, Subchapter VII

In 1975, the State of Wisconsin enacted a mandatory bilingual education law. This law established a program for the bilingual-bicultural education of pupils whose English language usage is limited because of the existence of another language in their background. A school district must establish a program if in a given school there are ten or more bilingual pupils in the kindergarten to 3rd grade; 20 or more such pupils in the 4th - 8th grade; or 20 or more in the 9th - 12th grade. The classes must be taught by bilingual teachers. The Department of Public Instruction is required to recommend ratios of bilingual students to bilingual teachers and counselors in secondary schools. School districts are authorized to provide these services by contracting with other school districts or with a cooperative educational service agency.

The University of Wisconsin System Board of Regents is authorized to establish and operate in cooperation with DPI a training and certification program for bilingual-bicultural teachers and counselors.

The state reimburses any school district granting such programs an amount up to 70% of the actual cost of personnel, books and equipment.

The state bilingual law directs the Department of Public Instruction to determine the number of pupils in each school district who have the same primary language other than English and whose lack of ability to use the English language hinders their progress in regular classroom work. If the "triggering" numbers are present at any grade level, the Department then must direct school districts to employ teachers and other personnel who are bilingual.

Local school districts receiving funds are required to submit a plan of service indicating the number of pupils having a primary language other than English and the number of bilingual teachers and other personnel employed in the district.

The Department of Public Instruction (DPI) serves as the state agency responsible for coordinating bilingual education programs in Wisconsin. DPI staff with training in Second Language Education and Bilingual Education are responsible for this kind of activity as are employees in the DPI Office of Equal Education Opportunity. The DPI's personnel in this area serve basically as consultants, providing technical assistance to school districts wishing to implement bilingual education programs and helping universities to set up teacher certification programs. Equal Educational Opportunity staff members focus on criteria and enforcement questions - for example, involving the Civil Rights Act, Emergency School Aid Act, etc.

The State of Wisconsin's role in the administration of bilingual education programs varies according to the title and act under which a school district or educational agency has applied for funds. For example, the DPI is the administration and allocation vehicle for district funding requests under the state Bilingual Program. However, if the request is made under Title VII ESEA or under Title VII of the Emergency School Aid Act, funding would be in the form of a direct federal grant to school districts. On the other hand, refugee assistance grants are made to DPI with money "flowing through" to LEA's as subgrantees.

One of the major problems that Wisconsin is confronted with in attempting to secure federal funding for bilingual education programs is its relatively small populations of Spanish-speaking students and other LEP groups such as the Indochinese. This Wisconsin percentage is relatively low in comparison with states such as California, New York, and Texas that have very high populations of LEP students. Hence, Wisconsin finds itself in fierce competition with other states when it applies for bilingual funds.

The Success and Failure of Bilingual Programs

One highly publicized study of the success of bilingual education reached the remarkable conclusion that results of bilingual education were "inconclusive." This statement was apparently based on the fact that while some bilingual programs were highly successful others were a failure and others made very little apparent difference during the evaluation period. So, this "averaged out" as "inconclusive." This is roughly equivalent to saying that cancer treatment results are inconclusive because, while some patients recover completely, others die and still others have their lives prolonged. A medical researcher who were to report the cumulative data on cancer treatment as being therefore inconclusive would probably be laughed out of the profession. Educators are, apparently, more tolerant of sweeping generalizations.

The fact is that certain kinds of bilingual programs consistently show success according to rather clearly defined achievement criteria while other programs of a different design show consistent lack of success. It would appear to be more productive to look at the patterns of success and failure rather than to attempt to generalize about something as multi-faceted as bilingual education. A great deal of research has been conducted over the past half century. An analysis of the findings shows that certain patterns are emerging. As one of the chief international researchers on bilingualism expressed it, "...enough data are available to tentatively conclude that, under specified conditions, being bilingual can have tremendous advantages not only in terms of language competencies but also in terms of cognitive and social development. The limiting conditions are that the two (or more) languages involved in the bilingualism have enough social value and worth that both can be permitted to flourish as languages of thought and expression." (Lambert, 1981, p. 2) Another researcher has noted that if both languages in a bilingual program are given the opportunity to meet and pass some minimum threshold level competence, then one can realize the benefits of being bilingual. (Cummins, 1978) In less technical language, what this means is that the "developmental" or "additive" types of bilingual programs are always effective, apparently because both languages are highly regarded by the school system, the teachers, and the community. An example of this is the so-called immersion school concept in which children, whose native language is English learn basic subject matter exclusively in a foreign language from kindergarten through the upper elementary grades. In this case, the home language retained its high status and the language to be added was viewed in terms of academic prestige. In Canada, for example, students of mono-lingual English speaking background were sent to schools in which the teachers spoke only French, and used textbooks and materials which were exclusively in French. In a carefully designed longitudinal study, the students in this school were compared to students who were mono-lingual both in French and English. The researcher commented as follows:

> To our surprise, our bilingual youngsters in Montreal scored significantly higher than carefully matched mono-linguals on both verbal and non-verbal measures of intelligence; they were further advanced in school grade that the mono-linguals, and they performed as well or better on various tests of competence in French (the language of schooling) than did the mono-lingual controls at the same time as they out performed the controls by far on all tests of competence in English. Furthermore, their pattern of test results indicated that they, relative to mono-linguals, had developed a more diversified structure of intelligence and more flexibility and thought, those very features of cognition that very likely determine the depth and breadth of language competence.

What is so startling about these findings is that reading and writing were first taught to the children in a foreign language. In every instance, the ability to read and write English transferred easily when written material in the native language was introduced. In fact, with regard to reading skill, the bilingual students soon out performed those who had

been taught to read and write mono-lingually. The first research on immersion schools was done in the early 1960s. Since then similar schools have been set up and research has been conducted all over the world involving different pairs of languages and all social economic groups including black children from urban areas. The results are always the same; children in this kind of bilingual program end up out performing mono-lingual controls not only in reading and writing, but also in the acquisition of science, mathematics, and other academic subjects. Confirmations can be found from carefully conducted research in such varied parts of the world as Singapore (Torrance et al., 1970), Switzerland (Balken, 1970), South Africa (Ianco-Worrall, 1972,), Israel and New York (Ben-Zeev, 1972), Western Canada (Cummins and Gulustan, 1973), Montreal (Scott, 1973).

Lambert's Summary of the Impact of Bilingualism on Thought and Language

On April 3, 1981, the internationally-known linguistic researcher, Wallace E. Lambert, delivered a paper at UW-Stevens Point at the Conference on Basic Skills Across the Curriculum. His topic was "Thinking and Learning with one Language or More." As part of his presentation he summarized international research findings on the effects of "additive" types of bilingual programs. His review of the research in this area is given below.

> All of these studies indicate that bilingual young people, relative to monolingual controls, show definite cognitive and linguistic advantages as these are reflected in measures of "cognitive flexibility," "creativity," divergent thought," or "problem solving." Ben-Zeev's study (1972), for example, involved Hebrew-English bilingual children in New York and Israel and her results strongly support the conclusion that bilinguals have greater "cognitive flexibility" in the sense that her bilinguals had greater skill at auditory reorganization of verbal materials, a much more "flexible manipulation of the linguistic code," and more sophistication in "concrete operational thinking," as these were measured in her investigation. Ianco-Worrall's study (1972) involved Afrikaans-English bilingual children in Pretoria, South Africa, and it lends equally strong support for a somewhat different form of cognitive flexibility, an advantage bilinguals show over monolingual controls in separating word meaning from word sound; her bilinguals were some two years more advanced in this feature of cognitive development, one that Leopold (1949) felt to be so characteristic of the "liberated thought" of bilinguals. Worrall also found a bilingual precocity in the realization of the arbitrariness of assignments of names to referents, a feature of thinking that Vigotsky (1962) believed was a reflection of insight and sophistication. The study by Scott (1973) of French-English bilinguals in Montreal is important because it involved a comparison of two groups of young children one of which had been given the opportunity to become

bilingual over a period of years while the second group of comparable youngsters had not been given this opportunity. Scott worked with data collected over a seven-year period from two groups of English-Canadian children, one which had become functionally bilingual in French during the time period through "immersion schooling" in French, while the second group had followed a conventional English-language education program. Scott focused on the possible effects that becoming bilingual might have on "divergent thinking," a special type of cognitive flexibility (see Guilford, 1950, 1956). Measures of divergent thinking provide the subject with a starting point for thought --"think of a paper clip"--and ask the subject to generate a whole series of permissible solutions--"tell me all the things one could do with it." Some researchers have considered divergent thinking as an index of creativity (e.g., Getzels and Jackson, 1962), or at least an index of a rich imagination and an ability to scan rapidly a host of possible solutions. The results, based on a multivariate analysis, showed that the functionally bilingual youngsters were, at grades 5 and 6, substantially higher scorers than the monolinguals with whom they had been equated for IQ and social class background at the first-grade level. Although the numbers of children in each group are small, this study supports the causal link between bilingualism and flexibility, with bilingualism apparently the factor that enhanced flexibility.

There is, then, an impressive array of evidence accumulating that argues plainly against the common sense notion that becoming bilingual--having two linguistic systems within one's brain--naturally divides a person's cognitive resources and reduces his efficiency of thought and/or language. Instead, one can now put forth a very strong argument that there are definite cognitive and language advantages to being bilingual. Only further research will tell us how this advantage, assuming it is a reliable phenomenon, actually works. Perhaps it is a matter of bilinguals being better able to store information; perhaps it is the greater separation of linguistic symbols from their referents or the ability to separate word meaning from word sound; perhaps it is the contrasts of linguistic systems that bilinguals continually make that aids them in the development of general conceptual thought, or whatever. My own working hypothesis is that bilingualism provides a person with a comparative, three-dimensional insight into language, a type of stereolinguistic optic on communication that the monolingual rarely experiences. Bilingualism also helps protect a person against "reification," the human tendency to attribute thing qualities to all non-things that happen to have names (like soul, spirit, kindness, etc.). The protection comes in the form of the bilingual person's better realization that names are essentially arbitrary assignments. This realization along with the distance bilinguals can keep between names and referents makes them better able to play with words and their meanings,

in other words to be creative. Whatever the ultimate explanation, this new trend in research should give second thoughts to those who have used the bilingual deficit notion as an argument for melting down ethnic groups. Hopefully, too, it will provide a new perspective for members of ethnolinguistic groups who may have been led to believe that bilingualism in nothing but a handicap.

Additive versus Subtractive Forms of Bilingualism

One feature of the studies just reviewed merits special attention. In each of the settings referred to (Singapore, South Africa, Switzerland, Israel, New York, Montreal) we are dealing with bilinguals for whom the two languages involved have social value and respect. Knowing Afrikaans and English in South Africa, Hebrew and English in New York and Israel, or French as well as English in Montreal, would in each case be adding a second, socially relevant language to one's repertory of skills. In none of these settings would the learning of the second language necessarily portend the slow replacement of the first or "home" language, as would be the case for most linguistic minority groups in North America who are pressured to develop high-level skills in English at the expense of their home languages. We refer to the former instances as examples of "additive" bilingualism and we draw a sharp contrast with the "subtractive" form of bilingualism experienced by ethnolinguistic minority groups, who, because of national educational policies and/or social pressures of various sorts, feel forced to put aside or subtract out their ethnic languages for a more necessary and prestigious national language (Lambert, 1974). In the subtractive case, one's degree of bilinguality at any point in time would likely reflect a state in the disuse of the ethnic home language and its associated cultural accompaniments and its replacement with another more "necessary" language. This form of bilingualism can be devastating because it usually places youngsters in a psycholinguistic limbo where neither language is useful as a tool of thought and expression, a type of "semi-lingualism," as Skutnegg-Kangas & Toukomaa (1976) put it.

Factors Causing Failure in Bilingual Programs

It appears that programs which either implicitly or explicitly downplay the language background or culture of the student regularly show poor results. Small children who are made to feel that the language of the dominant culture is somehow superior to the one they grew up with tend to do poorly in school both in the home language and the school language. Such programs are "subtractive" in that the students are made to feel that, in order to gain the second language, they are compelled to give up their first language and the culture to which it relates. By contrast immersion schools and developmental bilingual programs carry to students the conviction that they are gaining a new way of communicating and a new

cultural outlook on the world. Thus, it appears that the term "bilingual education" covers everything from prestige immersion schooling to minimal-effort transitional programs in which the student is actively discouraged from using the home language. Thus, much remains to be done in the area of clarifying what bilingual education is and should be. In this regard the following summary by Troike seems appropriate:

> Until we have better information on what conditions promote or retard achievement ... the general rubric "bilingual program" will not prove very helpful in efforts to determine why bilingual education has succeeded in some circumstances more than in others.
>
> A recent study by two Finnish researchers on the achievement of Finnish immigrant children in Sweden may have revolutionary significance for the education of linguistic minorities. In a study for the Finnish UNESCO Commission, Skutnabb-Kangas and Toukomaa (1976, 1977) found that if children immigrated to Sweden when they were of pre-school or primary-level age, they fell within the lower 10 percent of Swedish children in Swedish language skills. However, if they were 10 to 12 years of age when they immigrated, and had had five to six years of education in their native language in Finland, they were much more likely to approach the norms of Swedish students when both were tested in Swedish. In particular, achievement in math, chemistry, and physics correlated highly with Finnish language skills. Similar anecdotal observations have been made of children who immigrated to the United States from Mexico after grade six. It is a common experience that such students rather quickly acquire English and soon out-perform Chicano students who have been in United States schools since grade one.
>
> The Finnish researchers present powerful evidence to suggest that if children are submersed in instruction in another language before the age of ten, it exerts a destabilizing effect on the development of their native language as a tool for cognitive organization, and they may fail to acquire the ability to use the second language for such purposes, with the result that they become <u>semilingual</u>, i.e., not fully competent to carry out complex cognitive operations in either language.
>
> These findings, which indicate that the best educational solution might be to provide schooling entirely in the student's native language for the first five grades, appear, at least superficially, to contradict the well-known results of experiments in immersion programs for English speakers in Canada and the United States (Lambert and Tucker, 1972; Cohen et al., 1975). In such programs, it has been demonstrated that students continue to achieve at grade level in English even though they have received no instruction in it. How can this contradiction be explained?

The most probable explanation derives from the fact that both the Finnish and Chicano children belong to dominated minorities. Such students, in beginning their education in a second language, are subjected to various forms of discrimination and disvaluation of their language and culture during a critical developmental period, while students who have escaped this experience quickly overcome the language barrier and function successfully in their second language. The difference then, may be ascribed to what Lambert has called subtractive vs. additive bilingualism.

But at an even more fundamental level, the issue may not be one of language at all, but rather the relative social and cultural status of groups in the community. It is significant that the children who succeed so notably in immersion programs are for the most part middle-class children from supportive homes whose language and culture are in no way threatened or demeaned by their being taught in another language. In the Finnish research, on the other hand, it has been shown that children's competence in their native language declines sharply when they begin school in a second language. It is this latter situation that characterizes most linguistic minority groups in this country.

These considerations would suggest that the success of bilingual education in providing equal educational opportunity for subordinated minorities may rest on matters far deeper and more fundamental than the merely linguistic. That this is not simply a question of providing a "warm, accepting environment," however, or attempting to enhance the student's self-concept, is shown by the fact that programs that do both may still fail to produce any improvement in achievement. The whole issue, as with many others, is one that can be resolved only by much more basic--not just operational--research than we have at present.

Frank Grittner
September, 1981

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II. DISCUSSION OUTLINE ON VARIOUS TYPES OF PROGRAMS FOR MEETING THE NEEDS OF LIMITED ENGLISH PROFICIENCY STUDENTS IN WISCONSIN

A. Bilingual/Bicultural Education

1. Staff

a) There is a certified bilingual teacher who is from the target culture or who has lived in the target culture and who is fluent and literate in the language (both English and the home language).

b) There is usually an aide or liaison person who is a native speaker and knows English; the educational background is at least equivalent to a high school education.

c) There are often tutorial assistants (peers, ESL specialists, volunteer tutors, etc.) to work with individuals or small groups.

d) Bilingual/bicultural guidance counselors are included in larger programs.

2. Program Characteristics

a) Instruction in basic subjects is conducted in two languages.

b) Students learn to read and write in English and in the native language.

c) Students have access to the bilingual/bicultural program until they can function exclusively in English in the school program.

d) There may be a Developmental Option (locally funded only). Developmental courses are in the student's home language. Examples:

1) Spanish for Spanish speakers,

2) Vietnamese literature,

3) Hmong folktales,

4) Puerto Rican history,

5) Spanish typing and stenography.

(e) There may be a program aimed at retrieval and maintenance of the home language and culture (Indian groups primarily are involved in such programs).

1) The non-English language is taught like a foreign language.

2) The customs and history of the group are part of the curriculum.

3) Pride in one's heritage is emphasized throughout in order to help pupils build a better self-concept.

3. Materials

a) There are parallel textbooks in both languages which reflect the local curriculum. Examples:

1) Dual math books,

2) Readers in both languages,

3) Science texts and materials in both languages,

4) History texts in both languages.

b) Dual-language audiovisual materials are also available.

4. Goals (Depending on program type)

a) Developmental or "maintenance" bilingual programs are designed to produce literate, fluent bilingual citizens who can function well in American society or in the society of the home language.

b) Transitional bilingual programs are designed to bridge the student's progress into the English-speaking school system so that he or she can function successfully in the school program exclusively in English. (No effort is made to preserve the home language.) Examples:

1) No Spanish for Spanish speakers,

2) No history or cultural courses about the home country taught in the foreign language. (However, American history would possibly be taught in either language.)

3) Teaching of the home language as a second or foreign language would not be included.

c) Retrieval programs are designed to revive the home language and culture, to develop an improved self-concept in pupils by giving a positive view of their language and culture, and develop a substantial supply of appropriate texts and materials.

5. Summary

a) The term developmental involves full dual language and cultural goals; producing literate bilinguals is the desired outcome.

b) The term transitional equals "phase out" of the non-English language from the school setting. The home language is used only in the interim period.

c) The terms ESL (English as a Second Language) or TESOL (Teaching English to Speakers of Other Languages) call for learning through English only.

Transitional and ESL programs require:

1) Entrance criteria proving limited English proficiency (L.E.P.) and linking low school achievement to L.E.P.

2) Exit criteria showing that the student can function in English and no longer needs the support of the home language.

NOTE: State and federal programs are virtually all transitional in nature. However, local schools have sometimes opted for developmental components at local expense.

B. Legal Aspects -- Non-compliance

1. Federal Regulations

a) Lau-Nichols decision: There were 1,800 Chinese-speaking children in San Francisco. A Supreme Court decision was that it is not sufficient to teach L.E.P. children solely by means of English. In fact, to do so constitutes a violation of their civil rights. There must be a special program for L.E.P. children.

b) There was the Shirley Hufstedler ruling mandating bilingual education as the sole remedy. Terrel Bell threw this out as a federal regulation. Schools can use bilingual education, but such programs cannot be mandated from federal level. HOWEVER, many states -- including Wisconsin -- still mandate transitional bilingual programs if large L.E.P. concentrations exist.

2. State Program - Chapter 115, Subchapter VII, Wisconsin Statutes

a) Each year in March, schools must count the number of limited English speaking ability (LESA) students and submit the results to DPI.

b) A program is mandated if certain numbers of students are present at certain grade levels in a single school building. The school district must have a bilingual program if --

in grades K-3, there are 10 or more students of a given language background.

in grades 4-8, there are 20 or more students of the same language background.

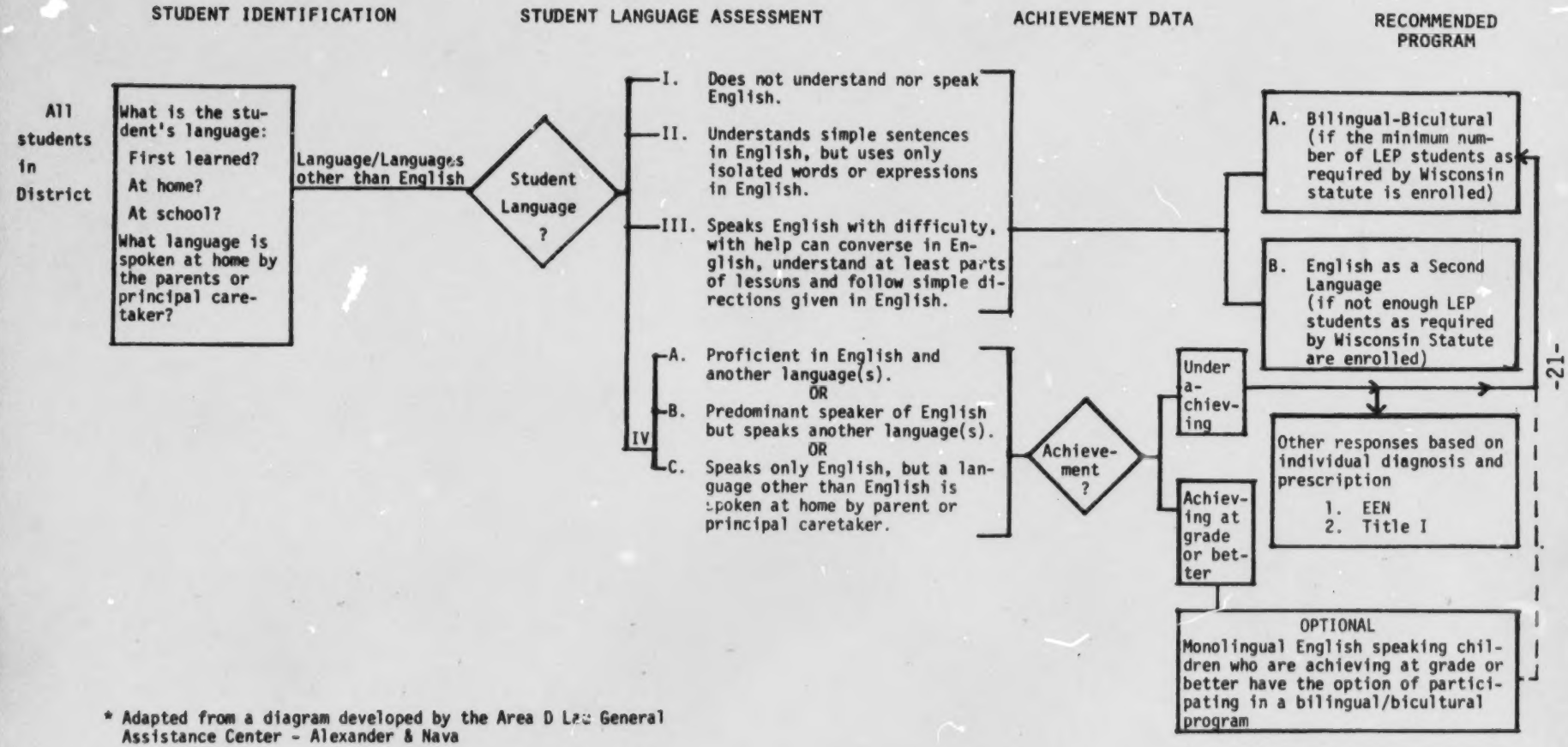
in grades 9-12, there are 20 or more students of the same language background.

c) For schools that qualify, up to 70 percent of the cost of the program is reimbursed by the state.

d) In order to qualify, the district must have certified bilingual teachers or special DPI approval.

Frank M. Grittner

IDENTIFICATION AND ASSESSMENT OF LIMITED ENGLISH PROFICIENT STUDENTS*


STUDENT IDENTIFICATION
STUDENT LANGUAGE ASSESSMENT
ACHIEVEMENT DATA
RECOMMENDED PROGRAM
All students in District
What is the student's language:
First learned?
At home?
At school?
What language is spoken at home by the parents or principal caretaker?
Language/Languages other than English
Student Language ?
I. Does not understand nor speak English.
II. Understands simple sentences in English, but uses only isolated words or expressions in English.
III. Speaks English with difficulty, with help can converse in English, understand at least parts of lessons and follow simple directions given in English.
IV
A. Proficient in English and another language(s).
OR
B. Predominant speaker of English but speaks another language(s).
OR
C. Speaks only English, but a language other than English is spoken at home by parent or principal caretaker.
Achievement ?
Under achieving
Achieving at grade or better
A. Bilingual-Bicultural (if the minimum number of LEP students as required by Wisconsin statute is enrolled)
B. English as a Second Language (if not enough LEP students as required by Wisconsin Statute are enrolled)
Other responses based on individual diagnosis and prescription
1. EEN
2. Title I
OPTIONAL
Monolingual English speaking children who are achieving at grade or better have the option of participating in a bilingual/bicultural program

* Adapted from a diagram developed by the Area D Lau General Assistance Center - Alexander & Nava

III. INDOCHINESE STUDENTS IN WISCONSIN: THE HMONG (FROM LAOS) AND THE VIETNAMESE

A. CULTURAL BACKGROUND AND EDUCATIONAL NEEDS OF HMONG STUDENTS

Teng Vang and Vue Yang

1. General Information about the Hmong

a. Origins

The Hmong oral tradition says that their ancestors fled from China centuries ago. Historically, the Hmong originated in China, and started migrating out of China into Southeast Asia about 150 to 200 years ago. There are many explanations about this migration, but they are different from one another. Perhaps the most correct explanation is the one given by Major Erik Seidenfaden, a member of the Siamese Society, corresponding in Bangkok. He says that the Hmong lived in the State of Kwecho, and they formed a well-organized and strong state for a long time. But there is another story that Chinese oppression and aggression there, as in other parts of the "Middle Kingdom," forced the Hmong to wander southwards, entering Yunnan, the San State, Laos, Tonkin and Thailand. The Hmong have been contemptuously called "MIAO" by the Chinese and "MEO" by the French and Western world. They prefer to be called "HMONG," meaning "free man."

b. Populations

The Hmong are numerous in Tonkin, Laos and Thailand, but an accurate population count is unknown. For example, Laotian officials estimated that there were 50,000 Hmong in Laos in the 1950's, but this number climbed unbelievably up to 300,000 in early 1970. Dr Yang Dao, a Hmong economist, estimated that there were 330,000 Hmong in Laos in the mid-1960's. The 1972 Area Handbook for Laos claimed that in North Vietnam alone, there were 220,000 Hmong during the last decade. The 1974 National Geographic stated that there were three and a half million Hmong in the world.

Many people describe the Hmong as highlanders who prefer to reside from 3000 to 6000 feet above sea level. Others say that Hmong do not thrive on the plains and in the hot valleys; therefore, they settled in North Vietnam, Laos and Thailand where there are mountains and thick rain forests.

The fact is that the Hmong were independent and wanted to live where they were not interfered with. No one in the world has ever been interested in the areas that the Hmong chose. But on top of those mountains, the Hmong lived peacefully. Without French intervention and Communist attacks, the Hmong could have been there forever.

c. Education

Before the 1930's, the Hmong were illiterate. The young people learned wisdom from the wisemen and the elderly people in the village.

The boys were taught skills such as building, hunting, communicating, and giving prayers and blessings for marriage and funeral ceremonies. Girls were taught skills such as cooking, sewing, feeding animals, bearing children and many other household tasks. They were also taught folk songs which they sang at the new year festivals for dating boys.

When French colonists came to Laos, many Hmong worked for the French Army. Many of them were appointed as direct chiefs. There Hmong people learned how to speak French in order to communicate with the French authorities.

When Laos gained independence in 1947, no French assistance was given to Laos. The Laotian Government obtained almost all of its assistance from outsiders, especially the United States. The United States intervention in Laos during the 1960 and 1970 decades brought the Hmong both crisis and prosperity. The Hmong served in the American-Hmong Allied Army, and 30,000 Hmong were reported killed in the war. On the other hand, the Hmong themselves provided labor to build schools and hospitals. The United States provided them with school and medical supplies, as well as giving training to teachers and nurses. Because of the United States' intervention some Hmong died, but also because of the United States' intervention Hmong who survived found prosperity.

After the Geneva Conference in 1962, the United States started to assist Laos in response to a request from the Lao government, and the United States started to bomb every suspected area in Northeastern Laos. Many Hmong were anxious to learn English. It was amazing to see many Hmong military officers and students speaking English very well after a decade. They could communicate with American advisors and pilot crews of high-speed bombers.

The Hmong language has never been taught officially in schools. The Hmong learned how to read and write Hmong through American missionaries and friends. They have no written alphabet. In the 1950's, the American missionaries came to Laos, and established the written Hmong language by using the English alphabet. In the late 1960's, in response to an official request, the missionaries established the written Hmong language by using the official Laotian alphabet. But the Laotian alphabet has never been popularly used by the Hmong, though it has been used by the Christians. Most of the Hmong do not know how to read and write Hmong. Since schooling is in the Laotian language, most of the Hmong can speak and write Lao, but very few Laotian people can speak and write Hmong.

In the early 1970's, most of the Hmong children were educated. But up until now, we still see that many adult Hmong women are illiterate. After the fall of Laos in 1975, schooling stopped for the Hmong. It has been many years since the fall of Laos, but many Hmong are still hiding in the jungles. They have been shelled and bombed by Communist

forces. The children have no place to go to be educated. Hmong who have been in Thai camps for many years also have educational problems. Thai authorities do not allow refugee children to attend Thai schools. Most of the ten year old Hmong in the camps are illiterate.

d. Political Involvement

Touby Lyfong was the first Hmong to become involved with the government's political actions in 1960. He became a member of the Advisory Board to the King of Laos in early 1970. After Touby's involvement, many Hmong became involved with the legislature and judicial branches of the Lao government.

e. War and Crisis

Many people label the Hmong "jungle fighters" and "cruel people." Why did the Hmong have to fight and become "cruel"? First, the Hmong were subject to France's tax system for decades. This tax system was not based on income but on one's household. Late in 1930, the Hmong resisted the French tax system. There had been no way for the Hmong leaders to recruit the Hmong to fight. But the Hmong used to believe that some day a Hmong King would descend from heaven to assist the Hmong against those who oppress them. This King would bring them peace and prosperity. Therefore, the Hmong leaders announced that it was time for the Hmong to fight in order to have the King come from heaven. They marched to fight the French. This war was called the "MAD MAN" by the French.

The war continued for years until all the Hmong leaders were captured and killed.

Second, in the 1960's, the United States became involved in Laos and trained the Hmong to be a guerrilla army. They fought the anti-Communist war for 13 years on behalf of the United States, who was assisting the Laotian government. Many Hmong were trained to fly U.S. T-28's. Most of these Hmong pilots were shot down by Communist machine guns.

f. Social Organization

The Hmong are divided into two major groups--the Blue/Green Hmong, and the White Hmong. These two names, as designated by the Hmong, originate from the colors of the skirts worn by the women of that group. They are also divided into twenty clans. But in Laos and Thailand there are only sixteen to seventeen clans, since the largest number of Hmong remain in mainland China. The clan system has been set up to serve marital and clan related functions. The clan's name is the

surname which is carried down from one generation to another through the son. The Hmong men in the same clan refer to one another as brothers. Marriage with a fellow clan member is illegal in Hmong society. A girl must marry a member of a different clan from her own.

Each clan in a village or town has its own clan leader. He acts as a politician, counsellor, decision maker, and judge for his own clan. Usually, the leadership of the clan is given to a wise and senior person.

The husband is considered and respected as the "boss" of the family. He is the family decision maker. Most of the Hmong families are extended families which include parents, children, grand-parents, brothers,sisters, aunts and uncles.

g. Marriage System

Courtship takes a number of forms in the Hmong society. There are three ways of arranging a marriage. 1) Firstly, if a man falls in love with a girl, he can go to the girl's parents and negotiate with them to marry their daughter. Negotiation must include the groom's clan leader and close relatives. 2) Secondly, when a man and a girl have loved one another for a period of time and they wish to marry, the man may just take the girl home. He them finds a person to report to the girl's parents that the girl is married and the couple will return after three days for the wedding party and payment of the bride-price. 3) Thirdly, if a man loves a girl even if the girl does not know him or love him, he may kidnap the girl, and have a person report to the girl's parents that he took the girl home and will return after three days to negotiate with the parents to marry the daughter.

The second and third way of arranging a marriage do not occur often but they do exist.

The bride-price varies with geographic areas. In some districts, the bride-price is four silver bars, and in others it may be ten or fifteen silver bars. But this bride-price collection has never been practiced in the United States among Hmong refugees.

Polygamy is permitted, and wealthy Hmong often have more than one wife. Even those who are not as well off may acquire a second wife by marrying the wife of a deceased brother.

h. Birth

Children are necessary to socially consummate a marriage. Child-birth is considered a time of happiness for the family. During the delivery, the husband assists his wife and receives the child. He cuts the cord, and immediately bathes the baby in warm water. During

infancy, the child is cared for by the parents. Normally, children are breast fed. The two exceptions are 1) when the mother dies after birth, or 2) when the mother does not have nutritional food to eat in order to produce enough milk for the child.

i. Death

Death is a major crisis among the Hmong who are relatives of the deceased. Men in the same village may take off from work for a week to assist the family of the deceased in performing the funeral rites. Mourners who are kinsmen provide materials and social and emotional support for the bereaved. They bring rice, wine, and money to the family of the dead in order to provide enough food for the funeral attendants. The men may stay overnight, playing cards, learning folk songs, and listening to the elders tell stories. If the deceased was a well-known person, the family may want to keep the body in the house for six to seven days until the close relatives from long distances arrive.

j. Residence

Most of the Hmong live in wooden frame huts. Unlike the Laotians, they set their houses on the ground, never on stilts. Inside, the dwelling, there is a bed or platform for sleeping at one end. At the other end of the room is a hearth for preparing foods. In addition, the head of the household erects an altar in the back wall of the house to propitiate important ancestors. The Hmong do not build elaborate or permanent houses because they may have to move when the fertility of the surrounding land is exhausted. Fields usually wear out in four to five years. The movement may sometimes include the whole village.

The Hmong, like other tribes, are forest destroyers, practicing slash-and-burn agriculture. Every year new clearings are made, and they may continue living in the same place for as long as the land within easy reach remains productive.

k. Socio-Economic Structure

Some people say that "What you wear is what you are worth," but that is not true in the Hmong society. About one quarter of the Hmong people are of upper class level - not by education but by wealth. However, there has been no survey to determine how many Hmong families are below the poverty line. But most of the Hmong in Laos were independent in having sufficient food and supplies. However, it is difficult to tell who is poor and who is rich solely by judging a person's appearance.

l. Culture

Most of the Hmong are friendly people. A smile is the sign of greeting or welcome. The Hmong consider love and help to be of the highest value in their society. They used to say: "You help me harvest my crops today and I will help you harvest your crops tomorrow."

At a party, holiday festival, marriage ceremony and so on, the women do not always eat at the same table with the men. They usually serve the men first, and they will eat after the men have eaten.

Women never shake hands no matter what the circumstances. They do not even shake hands with other women. Kissing publicly does not exist in the Hmong society. There is no kissing among the family members whatsoever. Girls never go out to parties after dark. A girl is not permitted by her parents and relatives to live by herself even if she is older than eighteen. A girl will not leave her parents until she marries. Most girls will prefer to marry before the age of twenty.

Boys do not have the right to leave their parents. They will have to take care of their parents when they get old. The oldest son marries and takes his wife to live with his family. He and his wife cannot live by themselves unless the younger brother is married. After the second son has been married, the first son may establish his own home in the same village, but that home should be close to his father's and he remains under his father's authority.

Girls are shy and will not undress in front of their peers. It is difficult for a Hmong girl to undress herself to swim or to take a shower with other students. She likes privacy.

m. Religion

Anthropologically, the Hmong are animists. They worship ancestors similarly to the Chinese. They have no religion. They believe that when a person dies, he shall become a ghost and come back to protect his own family from the temptations of outside ghosts. They also believe that when a person is sick, he may not have an illness, but devils may dwell in him. They will kill animals to be sacrificed to the devils so that the patient can be cured and become healthy.

There is a belief in the Hmong society that there are bloodstreams running underground. If a dead person is buried on the mountain that has a bloodstream, that dead family will definitely become rich or the leaders of other Hmong people.

In the 1950's, American missionaries came to Laos, and converted many thousand Hmong to Christianity. However, the largest number of Hmong people still are non-religious or animists.

As has been mentioned before, there is a belief among the Hmong that someday a Hmong King will descend from the sky to bring the Hmong peace and prosperity, and to assist the Hmong struggle against those who oppress them. Some of those Hmong who are residing in the jungles in Laos are still waiting for this Hmong King. The Kingship plays a good role for the Non-Christian Hmong.

n. The Fall of Laos

After the fall of Vietnam, the political situation in Laos collapsed. On May 13th and 14th, 1975, the United States evacuated two thousand Hmong military officers from Long Cheng (Northern Laos) to Nam Phong Air Force Base in Thailand. This evacuation has been followed by other thousands of Hmong fleeing on foot to Thailand.

It has been many years since the fall of Laos, but the influx of refugees has never been stopped. Thousands prefer to escape Communist control, even though it means social and material sacrifices including leaving their homeland, property and often having to leave wives, husbands and children behind to face physical punishment and starvation by the Communists. Many of those who could not find the way out of Laos have committed suicide to end the hardship. The Hmong live hundreds of miles away from the Thailand border, and it takes them even months in the jungles in order to come to cross the Mekong River into Thailand. Most of the Hmong who have tried to escape are killed in the jungles by Communist forces, drown in the Mekong River or killed by the Thailand border patrols. Those who could swim across the Mekong River to Thailand have been robbed and raped before getting to the refugee camps. Many Hmong have been in the refugee camps for many years and never fit any of the American criteria to come to the United States. Thai authorities do not allow refugees to find employment. Day after day, the refugees are getting poorer. Many girls have turned to prostitution directly or indirectly in order to have money to buy clothes. Still, more refugees arrive each day from across the mile-wide Mekong River. Nobody can predict how bad the situation in the refugee camps will become.

2. Problems of Adjustment for the Hmong in the United States

The majority of Hmong parents believe that their children can learn only at school and from a good teacher. In Laos, Hmong children went to a Lao school to learn how to read and how to write Lao. When at home, they spoke in Hmong and thought in Hmong. Nevertheless, they successfully ran their business or their administration in Lao.

Today, one tenth of the 300,000 Hmong of Laos are living in the United States of America. Spread all over the country, they still share this common belief: "Children should learn at school and from good teachers." In Wisconsin, there are approximately 5000 Hmong clustered in different cities, such as Appleton, La Crosse, Milwaukee, and Manitowoc. Each city has its own policy regarding Hmong children's education, but they do have the same problem: the educational background of these children.

In some schools, Hmong children are put into classrooms according to their age. On the one hand, this is advantageous, as some children need to catch up on the lost time spent in the camp. On the other hand, it could be a problem for both children and teachers. For children, it is difficult because the majority of them have grown up in the camp without any schooling at all. They never had the opportunity to learn. They are not yet prepared for schooling like their young fellow Americans who have been through kindergarten and succeeding grades. It is difficult for teachers because they cannot apply their usual methods to teach Hmong children who have a completely different educational background and who also have, to a certain degree, psychological problems. Teen-agers who acquired in Laos some training in the basics, such as mathematics, science, geography and French, may be able to follow their classmates and, with a strong will, they may succeed. But those who have never been to school or who just started may never make it through. The problem is even more difficult in that each one of them came here with a past full of sadness and disturbance caused by the loss of either their parents or their relatives and of their homeland.

Perhaps we also need to educate the parents and convince them that their children's education depends a lot on them too. They still have the traditional mentality of leaving children on their own, willy nilly. Parents' problems are more complicated, since the majority have never been to school and so they do not know what to do or how to plan their children's future. In the past, they were mostly farmers and they had basic things like food and shelter; in other words, they were self-sufficient. As far as their planning regarding children, they were only concerned about having as many children as possible. During the war, they were moved forward and backward across battle fields and subjected to all kinds of problems, such as disease, homelessness and death. Their children grew up. Then they were drafted to fight, to kill and to be killed. They have lost their villages and their lands; sons lost fathers, sisters lost brothers and vice-versa. Now they are coming to the United States of America and hoping to make a new life, finding peace and freedom. All of them want also their children to be educated and to have the opportunity to be "somebody" in order to complete

their dream. But some minor problems do exist which they have to face concerning social and cultural adjustments to the American way of life.

a. Social Adjustments

Most of the Hmong like to have a big family, no matter where they are or how they live. They believe that a wealthy family is one with many children. But when they arrive here, their families are split due to economic reasons (job market) or due to housing problems. This causes them much unhappiness.

Hmong's social life was different, too. They conversed and laughed with neighbors; they all knew each other. Now they are living in a strange place, surrounded by unknown neighbors. They don't know how to talk with them or how to create an atmosphere of friendship, due to a different language and a different way of living.

Hmong like to invite their parents, relatives or friends to enjoy a simple meal or a traditional party. They invite as many as they can, even though their home is small. They used to say proudly: "My home is small, but my heart is large" (Tsev ti tab sis siab dav). Compared to their American neighbors, who are used to living quietly and whose guests are limited, the Hmong may be considered rowdy and noisy people.

b. Linguistic Adjustment

Probably the most important adjustment to be made by the Hmong is learning to communicate in a new language. Children learn it easily, as they grow up. But, for the adults, it is more difficult. If only they learn to speak English, they may be successful with time. They need skills in understanding and speaking in order to find a job. Others who have more time and opportunities may be able to enroll in technical or vocational training in various subjects according to their level of knowledge.

c. Educational Adjustment

Many teachers who are involved in teaching Hmong children have asked why, most of the time, they remain quiet, and seem to have difficulty in expressing themselves. Indeed, Hmong children rarely raise questions. We can explain this by three main factors:

1) Language barrier: It's a handicap at the beginning because they cannot formulate their questions, nor size up quickly what people are asking them. They have to think first in Hmong, then translate into English. Sometimes, they cannot find the proper words, so they just say "I don't know."

2) Shyness: Most of Hmong children feel shy all the time. When they talk to you, they do not look you in the eye. Very often they look

down or in other directions than yours. When they are told to do something, they usually respond: "txaj txaj muag li" which means "I am ashamed." They really mean it and, if you do not insist, they just will not do it.

3) Children's education within the family: This concerns behavior, attitudes and mentality. In my opinion, this is by far the most important factor affecting Hmong children's personality. Very often, Hmong children are taught not to ask questions and they have to remember that "adults are always right." Very few parents listen to their children. As they used to say: "me nyuam yaus tsis paub quav dab tsi, tsis txhob nug nug," which means "children don't know anything, don't ask questions." They are growing up with this idea and living with this surrounding them. When they become adults, they are going to repeat this exactly to their children too.

d. Adjustments Between Generations

It seems there is very small chance of changing Hmong parents' mentality, although some do accept and adapt themselves to the new life. They recognize that children have their rights and there is a tendency to allow children the freedom of accepting the new world. Since children have a very high sense of adaptability to the new pattern of life and their parents often do not, some conflicts arise between them regarding the concept of everyday living. Often the children educate their parents about the new culture and language. Since this is contrary to the traditional pattern of parents teaching children and so earning their respect, some conflicts do occur.

3. Teaching Hmong Students

a. Educational Background of the Hmong

Historically, the Hmong have been a rural, mountain people isolated even from the other main ethnic group of Laos, the Lao. For centuries their primary livelihood was farming. With this type of life, formal education was not highly valued, and, until about fifty years ago, no school existed for the Hmong.

A second element affecting the education of the Hmong is the military. In this century, the Hmong served as mercenaries. As a result, military personnel were exposed to the educational process. After 1960, educational opportunities for all were broadened with the input of United States' aid.

Sex and age were barriers to education even in these years when an educational system was established. The elderly continued to avoid education because of a lack of perceived need for it. Sex remained a barrier because cultural attitudes toward the role of women did not include their formal education. In Hmong families, which generally tend to reflect family sizes comparable to rural America in the 19th century, the girls are expected to cross their father's clan lines to marry. Benefits of education are seen

as accruing to the husband or the other family, and in this sense, education is a poor investment. Because of the nature of job opportunities, and even available leadership roles within the community, education was not viewed as a vehicle for social mobility. Since the boys were to be educated, this created a greater need for the girls to assume home and farmwork tasks left vacant.

The consequences of this history are significant in that 1) education may not be as esteemed as in middle American traditions, although the need for English speaking is valued by the refugees, 2) parents may have had no experiences with school, much less American patterns of education, and may avoid contact with school systems, and 3) Hmong teenage girls may never have been to school before.

The usual minimum age for Hmong children to attend school in Laos was six, but it was non-compulsory, even for boys. For the Hmong there were no educational alternatives similar to the American technical schools outside of the large cities in other parts of Laos--away from Hmong communities.

The fact that many Hmong were confined to refugee camps where educational opportunities were very limited, has further complicated the continuity of education for the Hmong young, even if they were fortunate enough to have begun their schooling in Laos.

b. Placement of Hmong in Proper Educational Programs

At least two problems are evident in the appropriate placement of Hmong children in the school's educational offerings. The first concern is to overcome the linguistic and cultural factors that prevent reliable diagnosis of achievement or ability levels. Placement and the formulation of realistic educational expectations result from knowledge of previous educational experiences and abilities. Evaluation models which pair psychometric testing obtained in a culture-fair process with the historical-social context of the child in question are available through the Institute of Human Design, Winnebago Mental Health Institute.

Once the level of functioning is ascertained, the problem of programming still remains. To place a sixteen year old with a third grade academic achievement level raises questions of social as well as educational appropriateness. Obviously, placement of this person in the third grade is unsuitable.

Solutions to the problem are found in special programming for the child. Special attention must focus on building English ability in the child. Tutors, perhaps friends of the child, can be identified to work several hours daily on this critical skill. It is the school's responsibility, in this instance, to make sure that the child has a friend to lend academic assistance and social companionship, as long as this program is frequently supervised to assure that the correct attitude is being maintained. In this way, English speaking ability will be facilitated as well as social intergration.

It may be wise to enroll the student in subjects requiring less English ability, but formal English and mathematics skill-building must retain the highest of priorities.

c. Classroom Expectations

The existence of a Hmong refugee child in the classroom can be viewed as a problem for the teacher in charge; it can also be viewed as an opportunity, a culturally broadening experience for others in the classroom that is at the very essence of America.

Educational growth results from exchanges of opinions and ideals. A classroom with a diversity of background can be a creative learning environment if employed properly by the teacher.

On another level, the mission of American schools is the preservation of what is worthy in our culture and to allow the society to go forward. The goal is not to create a bland uniformity, forcing an assimilation of peoples. E Pluribus Unum does not connote the practice of cultural genocide. The melting pot of the American past has not produced an unflavored gruel; it has produced a stew, rich in its multi-flavored diversity.

For the Hmong child who was fortunate enough to receive some previous schooling, the transition from the French to the American educational systems, and Hmong to American culture may require special sensitivity by the teacher. 1) Students of Laos may be familiar with an emphasis on memorization; in America learning is often the result of questioning and sharing ideas. 2) Children in the Hmong culture are not expected to contradict one's elders; in America, all things are to be questioned. Even the analysis and criticism of a literary text may be foreign to a Hmong child who has been taught to accept uncritically what is presented by the teacher. For this reason, the social and physical sciences may be more difficult for the Hmong than art, music, mathematics, English, or physics where such critical skills are emphasized less. 3) The differentiation between our federal and state political system cannot be assumed by teachers; the structure did not exist in Laos. 4) Teaching of language with a stress on grammar is an expectation of the French system. If a choice for placement is between an English class of this mode and one less structured, this may be taken into account in the decision to be made regarding classroom placement. 5) Because of the cultural patterns of the Hmong, a female teacher may be less effective in wielding authority than a male. If compliance is not being obtained, awareness of this condition may be of assistance in analyzing the causes. 6) Another feature of Hmong schools, which has implications for the treatment of Hmong children, is the absence of physical education classes. This combines with a negative attitude toward nakedness, especially with Hmong girls, that makes shared showers very uncomfortable for them. It is not only a matter of private showers for the Hmong girls as a group, but a progression of bathing which allows privacy from each other.

d. Teacher-Student Interactions

Hmong children are not unlike other children in the relationship that can be developed with their teachers. Many are anxious to share their experiences in conversations with their teachers, though they may be much more guarded in revealing what they consider to be family confidences. A teacher may be wise to avoid probing in this regard until a firm relationship has been established.

Another caution worth remembering is to avoid touching the children when they are new to the classroom. Touching, especially for the girls, does not lead to friendship, but may provoke anger as a response.

If the teacher can transmit to the student the honest respect for the Hmong heritage that is held, the personal relationship, and consequently the educational process, may be furthered. To learn a few Hmong words may promote this process.

Give hope to the children for the future. This is important. But do not tear out their roots by eliminating the distinctiveness of their past.

Be realistic in your praise. If progress has been made, but a long educational road is still to be traveled, speak to the children of this perspective. As Teng Vang of the Middle Path staff, Institute of Human Design, has written: "Do not praise him too often. Make clear to him what is good and what is not good by saying, "You do a good job, but try to make it better." This will tell him that you are pleased with him, but you need him to improve."

e. Teacher-Parent Interactions

Critical to an understanding of the Hmong is to realize the importance played in this culture of the family and the extended family. Respect for elders is closely tied to this concept, and also has implications for teachers.

In the Hmong society, the husband is the recognized head of the family. He disciplines his wife and his children. Child abuse is unknown to the Hmong father because practices that include corporal punishment beyond a spanking or a slap are considered expected in his role. The gravest caution should be afforded the teacher who will be openly critical of this procedure or other methods in the Indochinese child-rearing process because, to the Hmong father, this interference is insulting.

Interaction between the Hmong home and the school is difficult to promote. The linguistic gap is one factor in the problem. Printed papers, letters of invitation, or student reports sent from the school may simply be ignored or thrown away.

Sometimes this is because parents do not understand the significance of these documents. On the other hand, there is also an enlarged respect for the teacher and his or her position. Whatever methods viewed by the teacher as significant in the teaching process, including discipline techniques, will probably be supported by the family.

If communication is important between the family and school, do not rely on written correspondence to accomplish it. Rather, rely on individuals in the community who have the language capability to explain the importance of this communication. Most Hmong parents do not go to meetings with teachers. If one is arranged, an interpreter should be present for the convenience of the parents.

Infringements on the time parents have to spend with their children, nights or weekends, is viewed differently by Hmong parents than Americans. Appreciate the fact that American schools are a threat to the cultural heritage that constitutes the very roots of the parents' being; even their language is under attack. The teacher might ponder the destructiveness to the Hmong culture by his or her promotions of questioning everything in the classroom, a highly valued quality in American society. At the same time, one's children are bombarded with the pressure to join in American consumption of goods and expectations of owning an automobile and a large wardrobe.

This is not to say that what is occuring in our society or in our classrooms is bad. If it occurs to the obliteration of a culture, it is wrong. If it occurs amidst the insensitivity to the parents who must truly live with the process of "assimilation," it is wrong. Teachers must be aware of the impact on adults of being uprooted from their nation and culture, not focusing solely on refugee children who may be very much more maleable.

f. Information for Teachers on Name Usage in the Hmong Culture

Hmong children usually have only one name which is the given name followed by the clan name which serves as a last name in America. These are some common names given to the boys:

Bee, Chang, Ching, Chong, Dang, Deng, Fong, Houa, Her, Lue, Neng, Ngia, Pao, Koua, Soua, Sao, Teng, Toua, Wang, and Ying.

There is an indicated name given to the boy as "Tou" or "Tub."

For example:

Indicated Name	Given Name	Clan Name	Becomes
Tou	Bee	Vang	Tou Bee Vang
Tou	Deng	Her	Tou Deng Her
Tou	Toua	Thao	Tou Toua Thao

These are some common names given to Hmong girls:

Be, Bao, Der, Mee, Shoua, Yia, Youa, Joua, Pang, Mao, Seng, Chous, Xay, See, Song, Kia, Nou, Va.

There is also an indicated name given to girls as "May" or "Mai" or "My."

For example:

Indicated Name	Given Name	Clan Name	Becomes
My	Der	Moua	My Der Moua
My	Yia	Kue	My Yia Kue
My	Youa	Thao	My Youa Thao

g. Summary

For Hmong students, the teacher is a guide, a respected leader who possesses the power of teaching and who has acquired the knowledge of directing people. When they say, "My teacher" (knv tus xib fwb), they literally mean "my guide," morally as well as intellectually. They would like to be like their teacher.

Teachers who are involved in teaching these students must be aware of the respect that the Hmong have for a teacher and their need to be accepted by their teacher. At first, psychological interactions with the Hmong are more crucial to work on than pedagogical ones. The Hmong need to feel accepted--in the classroom and elsewhere. In view of this need for acceptance, the classroom teacher must be careful not to underestimate or humiliate their Hmong students. The latter have a very strong pride. A simple, small joke may cause serious problems. The teacher may just want to tease or joke to be friendly but Hmong students may not see it as amusing and may even find it offensive. As the Hmong put it, "losing your money is better than losing face."

When you have Hmong students in your class, here are some suggestions that may help you to interact with them:

1) Let them know gradually that you are their "guide."
2) Create an atmosphere to encourage and build up confidence between you and them. Help them to gain trust in you.
3) Give them some extra attention from time to time.
4) Avoid joking with them, unless you know them very well and you are sure they will trust you.
5) Show them your concern regarding their education, today and in the future.
6) If they do not ask questions--if they feel shy, allow them time to interact with you before expecting them to "open up."
7) Never let them think that you do not care about them.

8) Be patient with them as they go through the transition period between the Hmong way of living, learning, and socializing and the American way.
9) Show a genuine interest in them and their family but do not ask probing personal questions.
10) When they come to class with a sad face, remember that they probably have had bad news or experienced a bad time recently. Try to be friendly and supportive and ask if there is any way in which you can help them.

B. CULTURAL BACKGROUND AND EDUCATIONAL NEEDS OF VIETNAMESE STUDENTS

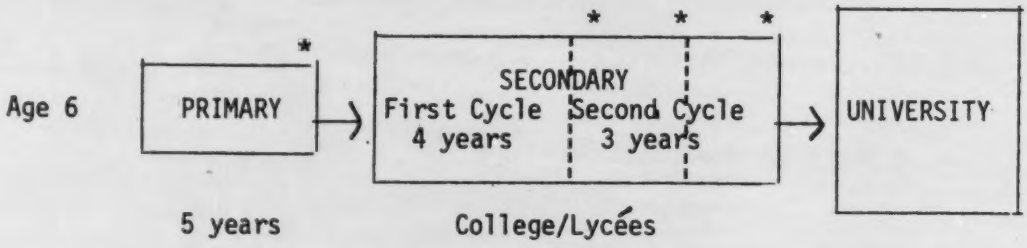
Xuan Tran

1. Vietnamese Educational System and Background

The earliest students in Vietnam received most of their education from Buddhist clergies. However, with the Chinese domination of the country, Vietnam was influenced by the Chinese educational system. This was especially evident in the early competitive examinations which were held to recruit high mandarinal officials. During the later part of the eleventh century, a vocational college was established for the education of sons of royalty and other high officials. This marked the beginning of Confucianism education in Vietnam.

When the French came to Vietnam, in the 19th century, the Vietnamese educational system was absorbed into the French system. In primary school, the grades were completed in descending order. Thus, a child at six started the fifth grade and finished primary education in grade one at about age eleven. The child had to pass an examination at the end of each school year.

To be qualified to enter a secondary school the child had to take a competitive examination. The secondary school years were divided in two cycles. The first cycle lasted four years. Then a diploma examination was held. If passed, the student was allowed to continue the second cycle for three more years. However, before going to the third year (in the second cycle), an examination called "Baccalauréate I" was held. If passed, the student was permitted to continue into the third year. And, of course, another examination called "Baccalauréate II" was also held at the end of the school year. (See educational chart below)



Footnote: * Examinations
School year: September thru June

In the late 1950's and early 1960's, when the American influence was introduced to Vietnam, the Vietnamese educational system once again changed, this time to a system of names corresponding to the American system. This influence lasted until the fall of Vietnam.

2. Characteristics of Vietnamese Culture

Family life is very important to the individual in Vietnam. To most Vietnamese, the family is the strongest motivating force in life, stronger than religion and country. People look closely at an individual's behavior, interactions, attitudes, etc. From these observations, they are able to tell whether this individual is being raised in a good family or in a bad one. Men are characteristically responsible for such family affairs as earning a livelihood, conducting religious rites, raising, training and often educating their children, and taking care of the sick and the aged.

Maintaining prestige, upholding reputation and keeping face for the family are also important in the Vietnamese life. Before doing something important in the individual's life, one has to think of one's family first to insure that such action will not hurt the family's reputation.

Parents have very strong feelings about education and culture. They may view education as a matter of academic skill, the acquisition of which will afford their child an opportunity to go to a university and maintain or advance the family's position. Thus, parents' social history and position may have serious effects on the child.

Parents put intense pressure on their children to study, not just encouraging them, but also, in many cases, using a characteristic authoritarian display to force children to do well in school.

Parents are responsible for raising, guiding, educating, disciplining and teaching the basic patterns to their children. They pay much attention to their children's behavior, attitude and politeness and also to their basic skills (e.g., handwriting, reading and learning mathematics). A Vietnamese proverb: "Tien hoc le, Hau hoc van," literally translated means, "Politeness comes first and literature is next."

The father is the head of the household and, as such, should be consulted regarding school-related problems. Often times, the father checks on his children's studies at the end of the day.

Most parents prefer that their children speak in English at school with their teachers and friends, but at home they want their children to speak their native language.

Both parents and children view teachers with a high level of respect and authority, and are less inclined to be "familiar" with them. Teachers should consider themselves stern and strict, and have a formal, serious atmosphere in the classroom. Teachers are given the full responsibility of teaching children. Parents are responsible for the children's behaviors and attitudes. Next to parents and others in the family, teachers will probably be the outsiders who will get to know the children best.

Children are taught basic patterns of family life that will stay with them throughout their lives. They are taught to behave respectfully, not only toward their parents, but toward all elders; to be loyal to their families; and to assume responsibilities toward themselves, their parents, relatives and others.

Children work for their parents, not vice versa. As a result there is a saying, "The water is coming from the source but it will not go uphill."

Vietnamese children should be viewed as people coming from a country with a rich heritage and culture which existed for over 4000 years. The children are now dropped into a fast moving, technologically-based culture that is relatively new and changing rapidly. They tend to accept and adjust themselves to different life styles, environments and beliefs quickly. Still, they maintain many of the characteristics of their culture.

In the classroom, they talk or answer questions only when they are called upon. They do not give opinions, argue or debate, and are reluctant to participate in class discussions. Boys and girls sit apart in the classroom. They are very private about their bodies, especially the girls.

They will not challenge older or higher level children. The girls will not challenge the boys and neither sex will challenge the teacher. However, they will compare and compete with other children in the same class.

They tend to learn things the "passive way" rather than the "active way." This means that they learn by listening, watching and imitating rather than by actively doing things and discovering things for themselves.

The Vietnamese child's body is smaller in size than an American child's body at the same age. This small size combines with a quick reflex to make them quicker in games where ability, not muscular strength, is needed. Games that Vietnamese children excel in are ping pong, soccer, swimming, etc., but they are poor in rougher games. Sports and physical exercise are usually performed individually.

The Vietnamese children, even the older ones, are afraid of the dark, and, more often than not, believe in ghosts.

If educated and disciplined, the Vietnamese children are uninterested in reading romantic love stories or watching physical affection on TV or in movies. They are more interested in adventure stories and victories of heroes because romantic tales are forbidden to them.

There are two specific characteristics that most of the Vietnamese children have learned from their parents or older relatives: 1)"Tanh huyen can," and 2)"Tanh hieu hoc." Both can be literally translated into

English as "Industriousness" and "Love of learning." Actually, "Tanh huyen can" is more than industrious. It seems to be a combination of thrift, industriousness, patience, determination, diligence and endurance. "Tanh hieu hoc" is another trait which is frequently mentioned among the Vietnamese. It means not only to study hard, but also to strive, to seek and never to yield in the pursuit of knowledge.

3. Cultural Needs

After becoming acquainted with the Vietnamese school system, educational background and characteristics, the teachers who teach the Vietnamese children should be briefed on Vietnamese history, geography, culture, customs and tradition in order to help the Vietnamese children effectively.

The teachers need to:

-understand how these children differ from others.
-be flexible and patient in their understanding of them.
-make sure the students feel welcome and are not isolated from other students.
-be friendly and willing to help them when they have questions, but still retain the authority position with them.
-avoid babying the students or treating them in a special way.
-be cautious of racial prejudice between the Vietnamese children and others.
-explain to these students the American system regarding school traditions, holidays and expectations.
-encourage them to express their ideas, opinions and become involved in group activities.
-encourage the Vietnamese children to have "American buddies" so that they can practice their English.
-start by asking questions, if the Vietnamese children are reluctant to participate in class discussions. They may have the ability to express ideas or opinions, but they are afraid of making mistakes or they may not see it as proper to do so.
-encourage the children to speak in English rather than to speak their native language with other Vietnamese children in class. Be sure that every child takes his/her turn to speak and interact with others.
-promote their skills: memorizing skills, handwriting skills, oral skills, reading skills, listening skills, imitating skills, etc.
-keep parents informed of the children's problems. Make sure there are no linguistic gaps between the school and the Vietnamese parents. Children's records, behavior or attitudes reports and written correspondence, etc., sent from school will be helpful to the children's parents. They will cooperate with the school in regard to their children's studies and behavior.
-promote the profound Vietnamese culture; preserve the traditional principles and good customs of the country.

-stimulate the children's curiosity and dispel superstitions in their minds.
-teach the children about the sense of responsibility and discipline.
-assist the children in developing their historical national spirit, and at the same time help them accept new cultural values with which they now live.

Teachers should be aware that the Vietnamese children are caught in the middle of two forces: the present school, representing the new and dominant culture in which they now live, and the family, embodying the old culture from which they were uprooted.

4. Linguistic Needs

In order to help the Vietnamese children adjust to the new community, become accustomed to the new culture and compete with the other American children in the same class, they need:

-a tutor and a buddy system. This applies only to the children in grade 2, 3, and up. To the children who were born in the United States 5 and 6 years ago and who have been sent to Day Care Centers or kindergarten, this need is not as urgent. These children might need tutors and a buddy system too, but usually not as badly as the older children.
-encouragement in using picture books to learn new words or get familiar with common things such as fruits, vegetables, furniture, animals, etc....
-practice in reading story books, newspapers.
-exposure in how to tell time, identify coins and make change.
-practice opportunities for their pronunciation, listening and speaking skills through conversation and mixed media.
-access to educational games, such as cross words, puzzles, flash cards, etc....
-practice opportunities for them to talk with American children in small groups and to express their ideas, opinions and fears.
-special assistance to help them with technical terms for classes like biology or psychology.

C. LIST OF VIDEOTAPES AVAILABLE THROUGH DPI AND SUGGESTED READINGS REGARDING INDOCHINESE STUDENTS - Constance K. Knop

1. Historical Development of Indochina

a. Videotape # D001, The History of Southeast Asia (60 minutes)
Prof. John Small, University of Wisconsin-Madison.

b. Film: Miao Year (60 minutes), available from the Bureau of Audio-Visual Instruction, 1327 University Ave., Madison, WI 53706.

c. Readings, Stanley Karnow, Southeast Asia (New York: Time-Life Books, 1967).

2. Religion in Indochina

a. Videotape # D002, Religion in Indochina (55 minutes)
Prof. Nancy Ferro, University of Wisconsin-Madison.

Also see segments of The Americanization of the Hmong (III,A,2)

b. Readings: Grace Burford, "Lao Retrospectives: Religion in a Cultural Context," Journal of Refugee Resettlement, Vol. I, no. 3 (May 1981) 50-8.

3. Problems in Cultural Adjustments for Indochinese Refugees

a. Videotapes

1) # 6337, Cultural Aspects of Mental Health Problems Facing the Indochinese Refugees (60 minutes)
Mr. Pho Ba Long, Indochinese Language and Cultural Specialist

2) # 6531, The Americanization of the Hmong (60 minutes)
Mr. Vue Yang, Hmong Cultural Specialist

b. Readings

1) Michael Bauman, "From War to Wisconsin (The Americanization of the Hmongs)," Insight of the Milwaukee Journal (June 28, 1981), pp. 6-15.

2) Donald W. Charron and Robert C. Ness, "Emotional Distress Among Vietnamese Adolescents: A Statewide Survey," Journal of Refugee Resettlement, Vol. I, no. 3 (May 1981), 7-15.

3) Lani Davison, "Women Refugees: Special Needs and Programs," Journal of Refugee Resettlement, Vol. I, no. 3 (May 1981), 16-26.

4) John Everingham, "One Family's Odyssey to America," National Geographic, Vol. 157, no. 5 (May 1980), 643-61.

5) W. E. Garrett, "Thailand: Refuge from Terror," National Geographic, Vol, 157, no. 5 (May 1980), 633-41.

6) Jane Hamilton-Merritt, "Gas Warfare in Laos: Communism's Drive to Annihilate a People," Reader's Digest (Oct. 1980), 81-88.

4. Characteristics of Indochinese Cultures and Languages

a. Videotapes

1) # 7249, Introduction to Indochinese Cultures (26 minutes)
Ms. Marty Kermott, Institute of Human Design, Asian Specialist.

2) # 6155, Vietnamese Culture and Family Structures (34 minutes)
Mr. Xuan Tran, Director of Middle Path Project, Institute of Human Design.

3) # 7382, The Hmong (20minutes)
Mr. Teng Vang, Middle Path Project, Institute of Human Design.

b. Readings

1) W. E. Garrett, "The Hmong of Laos: No Place to Run," National Geographic, Vol, 145, no. 1 (Jan. 1974), 78-111.

2) Indochinese Refugee Education Guides

a) General Information Series #16, "Glimpses of Hmong History and Culture."

b.) General Information Series #14, "The Hmong Language: Sounds and Alphabets."

c.) General Information Series #4, "Teaching English Pronunciation to Vietnamese."

3) Darrett Montero, "Vietnamese Refugees in America: Toward a Theory of Spontaneous International Migration," International Migration Review, 13 (Winter 1979), 624-48.

4) Publications of the Wisconsin Dept. of Public Instruction

a) English for Hmong Students in Wisconsin: Practical, Everyday Expressions, Teng Vang (includes free audio tape of materials in the booklet).

b) English for Vietnamese Students in Wisconsin: Practical, Everyday Expressions, David Moriarity and Mrs. Thuy Pham (includes a free audio tape of materials in the booklet).

5) John Vandeusen et al., "Southeast Asian Social and Cultural Customs, Similarities and Differences, Part 1," Journal of Refugee Resettlement, Vol.I,no. 1 (1981), 20-39. Also see Part 2 in Journal of Refugee Resettlement, Vol. I, no. 2 (1981), 27-47.

5. Education and Employment for the Indochinese

a. Videotapes

1) # 6414, So You Have Your First Indochinese Student (45 minutes)
Ms. Camilla Lowey, Institute of Human Design Assessment Team
Ms. Carol Lindquist, Teacher of English as a Second Language

2) # 6416, Training and Employment of the Indochinese (45 minutes)
Mr. James M. Duffy, Manpower Counselor, Green Bay, Wisocnsin Job Service.

3.) Samples of classroom teaching of English to Indochinese students

a) # 6523, Kindergarten class, Marge Sonnenberg (30 minutes)

b) # 6524, 1st/2nd grade class, Margaret Lewis (30 minutes)

c) # 6525, 4th/5th grade class, Kathy Stoltenberg (30 minutes)

d) # 6526, Junior high class, Hilda Van de Weghe (45 minutes)

e) # 6527, Junior high class, Nancy St. Clair (45 minutes)

f) # 6528, Senior high class, Patricia Glass (20 minutes)

g) # 6529, Adult class, Nancy Hilmer (45 minutes)

h) # 6530, Junior high students ready to be "mainstreamed," Carolyn Anderson (45 minutes)

4) Videotape Inservice Program on Teaching Second Languages, Constance K. Knop. This self-contained set of materials consists of 9 videotapes that demonstrate effective activities and techniques for teaching English as a second language. The accompanying instructional manual presents an outline guide for viewing each tape as well as self-check questions and topics for discussion. The materials are designed to help classroom teachers acquire insights and skills re. teaching English to non-English speakers. All materials are available for free from DPI.

b. Readings

1) Bilingual Education Service Center, Meeting the Needs of Indochinese Students: Highlights of the Statewide Workshop for Educators of Elementary and Secondary Level Indochinese.

2) Center for Applied Linguistics, Indochinese Refugee Education Guides, # 6: Supplement ESL Activities for Classroom Teachers.

3) Indochinese Refugee Materials available from Midwest Resource Center, 500 S. Dwyer Ave., Arlington Heights, IL 60005.

a) Indochinese Refugee Collection

1. Preschool Education Series:

-English as a Second Language in Kindergarten-Orientation and Scheduling (.30)

-English as a Second Language in Kindergarten-Testing Young Children (.30)

-English as a Second Language in Kindergarten-Language and Concept Development (.40)

2. Bilingual/Bicultural Series:

-Information for Administrators and Teachers (.50)

3. Education Administration Series:

-Meeting the English Language Needs of Indochinese Students (.55)

-On Assimilating Vietnamese and Cambodian Students Into U. S. Schools (.35)

4. Elementary Education Series:

-On Keeping Lines of Communication with Indochinese Children Open (.40)

-Vietnamese History, Literature and Folklore (.30)

b) General Information Series

1. Education in Vietnam: Fundamental Principles and Curricula (.70)
2. Testing English Language Proficiency (.40)
3. Hints for Tutors (.40)
4. A Brief Look at the Vietnamese Language: Sounds and Spellings (.60)
5. Teaching English to the Vietnamese - Textbooks (.50)
6. Teaching English Structures to the Vietnamese (.95)
7. An Annotated Bibliography of Materials on the Hmong and Laos (1.10)
8. The Hmong Language: Sounds and Alphabets (1.10)
9. The Hmong Language: Sentences, Places and Words (2.30)
10. Glimpses of Hmong History and Culture (2.20)
11. Teaching English to Cambodian Students (1.50)

c) Indochinese Materials

1. Bilingual/Bicultural Education and English as a Second Language Education (1.80)
2. Vietnamese and English - A Contrastive Chart (.25)
3. ESL Materials List (K-6) (free)
4. ESL Texts List (7-12) (free)
5. Some Notes on Vietnamese and Cambodian (.25)
6. Tones in Vietnamese and English (1.30)
7. Some Aspects of the Cambodian Language Art (1.50)
8. A Brief Historical Picture of Cambodia (.70)
9. Working with Cambodian Children and Youth (.25)

10. Contrastive Analysis: Vietnamese and English (1.00)

11. Lao-English Bilingual Materials Available (free)

12. Choosing a Dictionary (free)

13. 1,000 Most Used Words (free)

14. Instructional Handbook (1.50)

15. English-Vietnamese Scientific Terminology (1.90)

16. English to Speakers of Other Languages (.75)

17. Outline of the Differences in Value Orientation Between the American and Vietnamese People and Possible Problems for Vietnamese Students in American Schools (.75)

18. An Annotated Bibliography (2.50)

19. Content Area Instruction for Students with Limited English Proficiency (2.50)

20. Meeting the Needs of Indochinese Students (2.50)

21. U.S. History - Vietnamese Supplement (3.00)

22. U.S. History - Cambodian Supplement (3.00)

23. Mathematics: A Vietnamese Supplement (3.00)

24. Chemistry: A Vietnamese Supplement (3.00)

25. Biology: A Vietnamese Supplement (3.00)

4) Madison Metropolitan School District, Handbook for Tutors, ESL/Bilingual Program.

5) Wisconsin Dept. of Public Instruction, Books and Materials for Teaching Indochinese Children: A Bibliography.

D. SUMMARY OF CONTENT OF AVAILABLE TAPES REGARDING INDOCHINESE STUDENTS AND DISCUSSION QUESTIONS

Constance K. Knop

1. Historical Development of Indochina

VIDEOTAPE # D001, The History of Southeast Asia (60 minutes)
Professor John Smail, University of Wisconsin-Madison

This tape provides an overview of the history, origins, and cultural patterns of the ethnic groups in Indochina. It helps the viewer to understand the differences and similarities of the various people who live in Southeast Asia.

In particular, the viewer may want to watch for the following major points:

1. the development of societies from face-to-face society to civic society to technic society and ways in which that development energed in Southeast Asia.

2. particular influences on the development of Southeast Asia's civilization due to Chinese cultural patterns, Indian influences, and European colonization.

3. definition and differences between societies based on "wet rice" cultivation and those of "slash and burn" cultivation.

Follow-up discussion may focus on:

1. analyzing the differences between a face-to-face society, a civic society, and a technic society and sharing insights as to the relative advantages for a person living in each one of those societies.

2. identifying each of the countries of Southeast Asia as a face-to-face, civic, or technic society and anaylzing why each one is at that state in development.

3. analyzing some of the problems faced by persons who grew up in a face-to-face society when they arrive as refugees in a technic society such as that of the United States. A similar analysis could be made of problems faced by refugees who came from a civic society or technic one.

4. typical living patterns of wet rice cultivators as contrasted to those of the "slash and burn" tradition. What problems would each group face in adjusting to American life in the country--in a small town--and in a large city?

2. Religion in Indochina

VIDEOTAPE # D0002, Religion in Indochina (55 minutes)
Professor Nancy Ferro, University of Wisconsin-Madison

This tape explains the nature of religions in Southeast Asia with special emphasis on Buddhism. It includes insights on how Buddhist beliefs are manifested in the daily behavior of Indochinese people.

In particular, the viewer may want to watch for the following major points:

1. explanation of terms related to various aspects of Buddhism.

2. summary of important beliefs underlying Buddhism.

3. importance of monks in continuing the traditions and beliefs of Buddhism.

Additional information on religious beliefs of the Hmong may be found in tape # 6531.

Follow-up discussion may focus on:

1. summarizing aspects of Buddhism to share with American students.

2. comparing and contrasting beliefs and practices in Christianity and Buddhism. What changes in beliefs and practices would a Buddhist have to make to become a Christian?

3. conjecturing on the effects on refugees of Buddhist background of leaving the remains of one's ancestors in Indochina.

3. Problems in Cultural Adjustments for Indochinese Refugees

VIDEOTAPE # 6337, Cultural Aspects of Mental Health Problems Facing Indochinese Refugees (55 minutes)

Mr. Pho Ba Long, Indochinese Language and Cultural Specialist

Generally, the Indochinese refugee has adapted remarkably well to life in the United States despite all the problems they have gone through to arrive here. In this exceptional presentation, Pho Ba Long describes the plight of the refugee from flight, through the camp experiences, and finally to resettlement. He describes the successful resettlement of the refugees as a success story in compassion and as a victory for the sponsors who undertook the task of welcoming and acclimating the refugees to American society. This presentation is highly valuable as an overview of the refugee situation.

In particular, the viewer may wish to watch for the following major points:

1. various reasons and intolerable conditions leading to the flight of refugees.

2. problems of life in camps.

3. emotional and psychological unhappiness after resettlement in the U.S.

Follow-up discussion may focus on the following points:

1. possible manifestations by refugees of their emotional or psychological unhappiness.

2. ways of giving support to refugees during the adjustment period.

3. preparing role-playing situations for American students to enact so as to try to experience the feelings of refugees in their phases of flight, camp life, and adjustment to American society.

4. Characteristics of Indochinese Cultures

a. VIDEOTAPE # 7249, Introduction to Indochinese Cultures (26 minutes)
Ms. Marty Kermott, Institute of Human Design, Asian Specialist

This tape provides an excellent summary of the previous tapes. It also serves as an introduction to points that will be further developed in separate tapes dealing with the Vietnamese and Hmong cultures. The tape was made with teachers in mind, but it has far broader use than this, as it gives the viewer an understanding and feeling for the aspects of Indochinese cultural upbringing that may bring them into conflict with the mainstream of American values.

In particular, the viewer may wish to watch for the following major points:

1. influences of the Chinese and Indian cultures on Indochinese cultures.

2. generalizations regarding--

   a. the importance of the family.

   b. attitudes toward education.

   c. importance of group opinion.

   d. attitudes expected of children in a school setting.

   e. refugee stresses.

   f. need for integration and interaction in classroom.

A follow-up discussion may respond to these questions:

1. Many teachers end a presentation by asking, "Do you understand?" Would you expect an Indochinese child to say "yes" or "no"? Why? What are other ways of checking comprehension that a teacher might use to find out if the child does, in fact, understand?

2. A classroom teacher, checking vocabulary comprehension, used a false statement that students were to correct. She pretended to be running and said, "I'm walking, aren't I?" The Hmong students all said, "Yes, teacher." Why? What are other ways in which the teacher might have checked their understanding of vocabulary?

3. In another situation, a teacher was unhappy that the Vietnamese students were not volunteering and trying to answer questions

the way American students were (e.g., raising hands, calling out answers). Why did the Vietnamese act that way? What could the teacher do to involve those students more and get them to participate?

4. Suppose that you have a male Indochinese student who seems uncooperative. To punish him, would you order him to stand out in the hall alone? Why or why not? What kind of reaction would you expect if you did? What other means of handling such a situation might you use?

b. VIDEOTAPE # 6531, The Americanization of the Hmong
Consultant: Vue Yang
Panel members: Pat Glass (ESL Teacher, Sheboygan); John Kinnett (Co-ordinator ESL, Sheboygan); Constance K. Knop (UW-Madison, Methods Teacher of ESL); and Anne Nerenz (UW-Madison, Supervisor of student teachers in ESL)

This panel discussion focuses on various aspects of Hmong culture, particularly in points of difference with U.S. culture. The participants discuss ways in which the Hmong have had to make changes in their way of thinking, valuing, and living to adjust to American society. The tape is useful as a general summary of ways in which all Indochinese refugees have had to make cultural adjustments to survive and to be successful in American society. Topics covered include: difficulties in maintaining the extended family, problems in housing, inter-generational conflicts, and differences in marriage customs and religious practices.

In particular, the viewer may wish to look for the following major points:

1. traditional housing for Hmongs as contrasted to their housing in America.

2. roles and expectations of family members in the Hmong community.

3. typical patterns of courtship and marriage.

4. typical patterns of religious practices and beliefs.

5. adjustments that Hmong people have found difficult to make.

As follow-up discussion, these questions might be addressed:

1. How could we help the Hmong keep extended family ties and still meet U.S. codes on housing?

2. If you were a father in a Hmong family, what aspects of your child's behavior in the U.S. would you find most distressing--and why?

3. What are characteristics of "animism?" How does animism compare and contrast with Christian beliefs and practices?

4. How would following courtship and marriage customs from the Hmong tradition conflict with U.S. customs--and laws?

5. If you were expecting a Hmong refugee family, what are 4 or 5 specific points of necessary adjustment that you would point out to them?

c. VIDEOTAPE # 6155, Vietnamese Culture and Family Structure (34 minutes)
Mr. Xuan Tran, Director of Middle Path Project, Institute of Human Design

This tape was made especially for those with little or no exposure to Vietnamese culture or lifestyles. It is specifically designed to acquaint Americans with aspects of Vietnamese culture so as to allow the Americans to better assist the Vietnamese to make the adjustments to American life necessary in the resettlement process.

In particular, the viewer may wish to look for the following major points:

1. respective roles and expectations in a family of the father, mother and children.

2. those virtues respected in women and men.

3. problems in adjustments for Vietnamese settling in the U.S.

4. patterns of courtship, marriage, and birth.

5. cultural taboos that Americans may violate.

A follow-up discussion may respond to these points:

1. In what ways are traditional Vietnamese family patterns threatened by American cultural ways? (E.G., different role expectations for women, size of family, authority of father)

2. What are some things that teachers should be sure NOT to do when interacting with Vietnamese children? (E.g., touching, calling on students, reactions to absences for family reasons, etc.)

3. What are some dating patterns in the U.S. that you expect will conflict with Vietnamese customs?

4. Why do many Vietnamese mothers prefer to have their babies at home instead of in an American hospital? What practices in the American hospital may be frightening to the Vietnamese?

d. VIDEOTAPE # 7382, The Hmong Culture and Family Structure
Mr. Teng Vang

In this tape, Teng Vang gives a parallel presentation to Xuan Tran's discussion of the Vietnamese refugees' background. He summarizes recent history of the Hmong and discusses problems in adjustments to American culture, particularly in the educational setting.

In particular, the viewer may wish to look for the following major points:

1. geographical and historical information re. the Hmong.

2. reasons for their migration to the United States.

3. aspects of the educational system for the Hmong in Laos.

4. expectations of Hmong students in Laotian schools and carry-over of those patterns when they are in American schools.

5. cultural taboos that Americans may violate.

A follow-up discussion may respond to these points:

1. What kind of employment are Hmong likely to look for in the U.S.? Why?

2. What are some causes of their secondary migration, once they have arrived in the U.S.?

3. Why are Hmong students not likely to volunteer to answer in classroom situations? How could a teacher help them overcome that tendency?

4. What are some things that teachers should be sure NOT to do when interacting with Hmong children? (E.g., touching, calling on students or not, giving lavish praise or not, requiring shorts and showers for gym, asking questions about their family, giving sex education, etc.)

5. Education and Employment for the Indochinese

a, 1. VIDEOTAPE # 6414, So You Have Your First Indochinese Student (45 minutes)
Camilla Lowey, Institute of Human Design Assessment Team
Carol Lindquist, Teacher of English as a Second Language

This tape is highly complementary to the tape by Ms. Kermott described in part IV. This tape is of special interest to teachers. It describes social and cultural distinctions that must be dealt with in the resettlement process. Suggestions are also made regarding teaching very basic skills in English.

In particular, the viewer may want to watch for the following major points:

1. procedures for screening new students for placement in schools.

2. factors contributing to "culture shock."

3. stages that refugees go through in the process of learning English.

4. contrasts between the Hmong language and English.

5. importance and value that Indochinese place on various areas of the curriculum.

Follow-up discussion may focus on:

1. importance of realistic evaluation of the progress of Indochinese in learning English and in other areas of curriculum.

2. analysis of what aspects of English are likely to be most difficult for a speaker of Indochinese languages.

3. listing of effective drilling techniques to help non-speakers master English.

4. importance--and danger--of communicating with parents re. the children's progress in school.

5, a, 2. VIDEOTAPES OF SAMPLE LESSONS OF ESL CLASSES

While none of these tapes purports to be a "model" lesson of how to teach English to the Indochinese, all of them do demonstrate a wide variety of effective techniques for teaching English as a second language. The tapes show students of different age levels (kindergarten through adults) and of different levels of achievement in English (non-literates to students about to be "mainstreamed" into regular classes). These tapes are available:

Tape 6523: Beginning a Class Session (30 minutes)
Kindergarten class, Sheboygan, Wis.
Teacher: Marge Sonnenberg

Tape 6524: Teaching the Concept of Opposites (30 minutes)
First and second grade class, Sheboygan, Wis.
Teacher: Margaret Lewis

Tape 6525: Unit on Seasons: Day 3 (30 minutes)
Fourth grade students, Sheboygan, Wis.
Teacher: Kathleen Stoltenberg

Tape 6526: Teaching the Simple Past (45 minutes)
Junior high students, Sheboygan, Wis.
Teacher: Hilda Van de Weghe

Tape 6527: Occupations (45 minutes)
Junior high students, Sheboygan, Wis.
Teacher: Nancy Saint Clair

Tape 6528: Developing Auditory Discrimination (20 minutes)
Senior high students, Sheboygan, Wis.
Teacher: Patricia Glass

Tape 6529: Going to the Doctor (45 minutes)
Adults, non-literates, Manitowoc, Wis.
Teacher: Nancy Hilmer

Tape 6530: Reading Lesson (45 minutes)
13-14 year old students about to be "mainstreamed," Manitowoc, Wis.
Teacher: Lynn Anderson

The following outlines are meant to guide the viewer. Attention might be paid, in all the tapes, to: 1) drilling techniques used; 2) rewards and disciplinary techniques; 3) movement from rote level repetition to communicative use of language. Also note specific points to consider that are raised regarding each tape.

Marge Sonnenberg
Students: Kindergarten class
Sheboygan Public Schools
Tape 6523

Beginning a Class Session

I. GOOD MORNING.
   A. Greetings are exchanged orally.
   B. Students cue teacher's spelling of the greeting and punctuation.

II. WHAT DAY IS IT?
   A. Students repeat chorally the name of the day.
   B. Students practice in groups and individually.

III. WHAT IS THE DATE TODAY?
   A. One student points it out on the calendar.
   B. Choral, group, individual repetition reinforces the sentence.

IV. WHAT DID YOU DO YESTERDAY?
   A. Students answer individually to provide personal information and to practice the past tense.
   B. Teacher calls on other students to repeat one student's answer.
      1. This encourages all students to speak up to be heard by others.
      2. This provides additional practice on forms of the past tense.
      3. This rewards a student's answer by showing it was important enough that others should be listening to it.

Points to notice in the tape:
1. Variety of drilling techniques.
2. Disciplining by teacher.
3. Provision for needs of kindergarten age (physical movement, visual aids, content related to their actual environment).

Margaret Lewis
Students: 1st and 2nd grade class
Sheboygan Public Schools
Tape 6524

Teaching the Concept of Opposites

Equipment: Several ropes of various lengths
Word cards with pairs of antonyms

1. Teacher greets students with "Hello."

2. Teacher calls on student A to hold one end of a rope.
   asks student B to hold the OPPOSITE end.
   asks student A who is OPPOSITE to him and points to B to ensure the correct answer.
   asks student C to hold one end of a rope.
   asks student D to hold the OPPOSITE end.
   asks student C who is OPPOSITE to him.
   asks student D who is OPPOSITE to him.

   (repeat with other pairs of students)

3. Teacher reviews: I said that A is OPPOSITE to B, C is OPPOSITE to D. What does OPPOSITE mean, then: (As responses come in, acknowledge the ones that come closest to definition: OPPOSITE means to be as far away from the other as can be).

   Now that you know what OPPOSITE means, you can understand that words might be opposite also. For example, A, please hold this word card. This word is Stop. B, please hold this word card. It says Go. Is there anything that can be farther away from Stop than Go? Ss: no. (Tchr. sets cards aside.)

   Repeat with In and Out, Hot and Cold (I am using verbs, prepositions and adjectives as well as adverbs and nouns.)

4. On the wall I have pinned word cards. A, please pick one card. What does it say, class? B, can you find the word card that has the OPPOSITE meaning? That is, as far away or different as can be. (Steer students to help one another). When they have chosen and all agreed, set pairs of words aside.

5. Teacher: If I tell you this (antonym) who can tell me this (antonym)? Ss reply. What if I tell you this one? What is the OPPOSITE? Ss. assist.

6. When you came into class today, I said "Hello." What word means the OPPOSITE of Hello? Ss. "Good bye."

Points to notice in the tape:
1. Ways in which meaning of the concept is reinforced.
2. Ways in which students are kept active.
3. How teacher moves students from concrete to abstract level.

Kathleen Stoltenberg
Students: Level I (low level), 4th grade
Sheboygan Public Schools
Tape 6525

Unit on Seasons (4 days)

Goals of Unit: To help students understand the change in seasons.
To help students recognize the four seasons we have.
To help students know what clothing is correct for each season.

Day 1: Introduction to unit: Why do we need to know this information? (for example, "Are you wearing a sweater today when it is very hot? Why or why not?" "Does it snow in the summertime? Then, when?")

Discussion of the kind of seasons they are used to, which season they like best, etc.

Day 2: Short replay of yesterday's information. Then the teacher moves on to visuals (pictures of the different seasons), asking students to name the season and explain what they see in the visual that shows it is that season.

Vocabulary: word cards with season words. Cards are said by teacher first (while students listen), then said by whole group, then by smaller groups down to individual. The teacher checks meaning of word as well as pronunciation.

*Day 3: The teacher begins with reading a short book called "Seasons." This is a book that creates a mood, settles the students down, and prepares them to listen.

Word cards are reviewed to check meaning and pronunciation. Gouin Series on how to dress for seasons is presented.

Day 4: Show the pictures from the book read yesterday. Ask students to identify the seasons and name weather conditions and clothing from the book.

Go to word cards and visuals to check meaning and pronunciation. Review Gouin Series using gestures, actions and visuals. The teacher gives out pictures to color of the seasons and for students to take home.

*The sample tape was done on Day 3.

Points to notice in the tape:

1. Techniques used to reinforce the meaning of vocabulary.
2. Organization of the Gouin Series.
3. Drilling techniques that are used.

Hilda Van de Weghe
Students: Junior High
Sheboygan Public Schools
Tape 6526

Teaching the Simple Past

A. Rapport: -Greetings
-Personal questions, referring to one of yesterday's

B. Overview: -Interviewing
-Giving the report
-Practice past tense (drills)
-Review

C. Procedure:

1. Review: Yesterday's verbs - to go
to see
to speak
to eat
to drink

2. Prime: a) Verbs to be used for report - to sleep
to wake up
to sit
to hear

b) Explain and give example of procedure for interview and report.

3. Interviewing: Students work in pairs, asking each other the following questions:
"How well did you sleep last night?"
"When did you wake up this morning?"
"Where did you sit last night?"
"What sounds did you hear last night?" (one or two)

4. Report: Students come in front of the class and give a report on the obtained information about their classmates.

5. Pause: Review the verbs.

6. Negative: Review - Students tell teacher how to make a no sentence in the past.
Chain drill (omitted in tape).

7. Positive - Teacher-S-S

Negative - Students are given "yes" and "no" cue cards. Teacher tells student to ask a certain question; student asks questions to a student; student answers according to this cue card.

8. Final practice: Reinforcement of weakest point (hear the past negative, which will be picked up tomorrow).
Choral response.

*The chain drill in no. 6 is a must, before going on to no. 7, but due to an oversight of the teacher, it was omitted.

Points to notice in the tape:

1. Value of review of the basic verbs.
2. Use of small groups: how set up? Why useful?
3. Ways in which semantic and grammatical meaning are reinforced.

Nancy Saint Clair
Students: Junior High
Sheboygan Public Schools
Tape 6527

Occupations

Objective: To practice he/she in dialogues.
To understand difference between who and where question words.
To correctly associate job with place of work.

Prime: Introduce topic-
People's jobs and where they work.

Overview: Review vocabulary for people's jobs.
Focus on 6 to be used for dialogue.

Check: Drill he/she usage - isolation/statement.

Prime: Introduce 6 places where people work - isolation/statement.

Check: Match person to place.

Prime: Introduce question words Who - Where.

Drill Who - Where

Drill Questions
Who's s/he?
Where does s/he work?

Check: Point to picture - choose correct picture for question.

Prime: Put dialogue together.

Who's s/he? S/He's a _____.
Where does s/he work? At the _____.

Check: Pair practice.
Pairs in front.

Further practice: Add other known occupations with students associating them with places of work.

Points to notice in the tape:

1. How does teacher check students' discrimination between "he/she"?
2. Analyze "checks" used by students.
3. How does teacher organize pattern practice of places where people work?

Nancy Hilmer
Students: Adults, non-literates
Manitowoc Technical Institute
Tape 6529

Going to the Doctor

I. Overview & motivation: Need to communicate to the doctor about common illnesses and physical problems. "We will learn answers to the question--What's the matter?"

II. Prime: Review some items already known, reading them from the board and acting them out.

III. Drill:
A. Additional items (new ones) are presented via acting out, pictures, synonyms, word families, including:
sore, ached, fever, cold, broken arm, sore throat, cough, cut, backache, toothache.
B. Work on whole sentences, using "I have _____" with vocabulary presented.
C. Drilling progresses from choral to individual repetition and chain drills (What's the matter?--I have _____.), cued first by written word and then by pictures.
D. Teacher now presents written representation of the sentences and matches them to pictures/actions. Students redo chain drill, using written cues.

IV. Check:
A. Students stand in front of room with pictures and other students come to them to match the written sentences with the pictures.
B. Students work individually at their desks to complete worksheets, matching pictures and their written answers.

Points to notice in the tape:

1. What language skills are worked on - and in what order?
2. What "learning pauses" in the first drill does the teacher provide?
3. How does teacher reinforce the meaning of the situation - and of each variation?
4. What "checks" on learning are provided?

Lynn Anderson
Students: 13-14 year olds about to enter "mainstreamed" classes
Manitowoc Schools
Tape 6530

Reading Lesson

I. Warm-up: Review of vocabulary from yesterday's lesson--oral review and spelling test.

II. Overview: Introduction to story via questions and discussion.

III. Prime: Presentation of basic vocabulary for reading the story, using synonyms/antonyms, circumlocution, definition, word families, visual aids. Isolated words are also put into whole sentences.

IV. Drill: Teacher reads the story aloud as students follow, thus setting correct pronunciation and intonation. Questions on content check students' comprehension.

V. Check: Students read aloud to show proper pronunciation and intonation. A worksheet is completed in writing by each student.

Points to notice in the tape:

1. What techniques are used to explain vocabulary items? (List techniques and examples.)
2. What techniques are used to check students' comprehension of vocabulary? (List techniques and examples.)
3. What techniques are used to check over-all comprehension of the passage? (List techniques and examples.)

5, a, 3. VIDEOTAPE # 6416, Training and Employment of the Indochinese (45 minutes)
James M. Duffy, Manpower Counselor, Green Bay, Wisconsin Job Service

In this tape, Mr. Duffy draws upon his active involvement with the resettlement of the Indochinese refugees since 1975. His practical presentation explores problems encountered by Indochinese in America's competitive labor market. He dispels myths held by Americans about the refugees and describes inaccurate pictures that the Indochinese have about America. This tape is a useful follow-up to the preceding tapes that deal with social and cultural adjustments of the Indochinese.

In particular, the viewer may want to watch for the following major points:

1. considerations in the lives of refugees which may affect job placement and counseling (e.g., women's traditional roles, loss of occupational or class status, etc.).

2. what we must do to help the Indochinese in their adjustment.

3. myths held by Americans about the refugees that we must dispel and myths of the refugees re. work in America.

4. general positive attributes about the Indochinese at work.

5. possible negatives for the employer.

Follow-up discussion may focus on:

1. ways of helping the Indochinese make a realistic evaluation of the types of jobs for which they are qualified.

2. approaches for integrating career training into the English-as-a-second-language class and other curriculum areas.

3. options to suggest to the refugees for continuing schooling while also entering the job market.

4. possible negative effects of Indochinese women working outside the home.

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